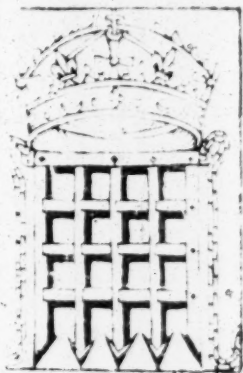



Y. West. 1751.



The murr oute of golde for the
synfull soule.


 His present booke is called the Mirrour
 of golde to the sinfull soule/the Whiche
 hath ben translated at payce oute of la-
 ten in to frenshe/and after the transla-
 tion seen and corrected at length of many clarkis/
 Doctours / and maisters in diuinite/and nowe of
 late traslated oute of frenche in to Englische by the
 right excellent princeesse Margaret moder to oure
 souerain lord kinge Henry the. vii. and Countesse
 of Richemond & derby. The Wise man in his booke
 named Ecclesiastes consideringe the miserie and
 fraylete of the Worlde saith/that it is vanite of alle
 vanites And all thinges that ben in the Worlde pre-
 sent ought to be called vanites/ & therfore saith the
 holy doctour saint Gregory that there is noon mo-
 re acceptable sacrifice to god: then is gode zele/that
 it is to say an hernest desire to the Weale of soules/
 for the Whiche cause I haue Willed to make and
 accomplishe this present trety/gederinge & assem-
 blinge many diuerse auctozites / of holy doctours
 of the churche/to thentent that the poze synfull sou-
 le troubled by the fraude of enmye and oſt ouerco-
 me: May by holy monicions and auctozites/be ad-
 dressed to the light of iustice and trouthe/ And so led
 by the meane of the holy gooste that the shepe that
 Were perished may be reduced and led agayne to
 their grene paster. And to the ende also that the po-
 re soule redressed and reuokinge his errour / kno-
 winge his synne/and by inwarde sorrowe of con-
 tricion conuertinge hym to god / and therewith to

do suche penance as he synably may With all the
saine possede the lyfe eternall/as saiche Crisostome
sith it is so that frosh day to day vanyte of all vany
teis abuseth vs & theym that in the delit^s of this my
scheuous World is couersant they ought in their pa
tis/Wallis & habitacions/ & their clothinge & all pla
ces Where moost ordynately they vse to be: that
they shold Wyte and make to paynte but principal
ly in their cōscience this faire auctoritie vanitas va
nitatū et omnia vanitas. To thende that of en of the
daye/and of the night they may haue it afore their
Eene and fele it in their hert. And for somoche that
paynters/and Images of fouly the pleasures/de
ceyueth theym that so delireth: It is right conue
nient and helthfull in euery company as Well in cō
nyng & drynkyng as other occupacions. often to syn
ge and resite this present Wordis/vanite of all va
nities and all thinge of this Worlde is vanite. Cer
tainly soo saiche crisostome all thing is passeth / but
oonly the seruice and loue of god/ And for to know
the order and maner howe to procede in this lytell
boke. It is to knowe it shalbe deuised in. vii. chapt
ours after the vii. dayes of the Weke. To thentent
that the synfull soule solyed and defowlyd by synne
maye in euery chaptoure haue a newe mirrour /
Wherin he maye be holde and consyder the face of
his soule.

¶ The table of this present booke.

¶ The table.

¶ Firſte of the filchenes and miſerie of man.

¶ The Secounde of the ſynnes ingeneralle and of their effectis.

¶ The Thyrd e howe they ought haſtely With all diligence to do penaunce.

¶ The fourth howe they ought to fle the Worlde.

¶ The fyfthe of the falſe Riches and vayne honours of the Worlde.

¶ The Sixt howe they ought to dꝛede deth.

¶ The Seuenth of the Joyes of paradylſe and of the paynes of hell.

1303200
¶ Explicit. Tabula.

¶ Of the vilenes and myſerie of man.

B.iii.



The prophete Jeremie consideringe the freylte and myserie of mankynde by maner of lamentacion in Writyng saith thus

Alas I pooze creature Wherfore Was I bozne out of the Wombe of my moder/ to se the labour & sorrowe of this World/ & to consume my dayes in cōfution. Alas if this holy man Jeremie the Whiche al mighty god sāctified in the Wōbe of his moder he him self said & pfered so piteous Word: What may I say y^e am engēdred & cōcepued in the Wōbe of my moder by syne And to y^e purpose saith saint Bernard/ Study to know thy self for that is the thinge moost auayllable & more prayable to thy Weale to knowe thy self: then it shuld be to knowe the course of sterres/ the strengeth of herbes/ or the compleccion of all men. The naturis of beest/ or the science of all erthly thinge/ For in that knowleige thou knowest not What to thy soule is profitable/ No We consider/ & beholde thou mortall & miserable man What Was of the byfore thy natiuitie/ And What is it of the nowe sythe thou Was bozne/ And What shalbe of the to the houre of thy deeth/ and What shalbe of the after this mortall lyfe Certainly thou haste been frome thy begynnyng e

a thyng vile/stinkyng/detestable and abhomy-
 nable/conceyued in fylthe rotennes of flesshe / & syn-
 kyng fylthy concupiscence: and in the embracemēt
 of stinkyng lechery / & that Wofle is cōceyued in the
 vnclene sport of synne. & yf thou beholde & cōsyder
 Well What mete thou art nourished Within thy mo-
 ders Wōbe: truly noon other but W^e corrupt & infect
 blod/as Well is knowen by many phylosophers &
 other great clerks. & after thy natiuite thou that ha-
 ste ben nourished of so foule & vile nature in thy mo-
 ders Wōbe/as bifoze is said: thou art also ordeined
 to Weping & crying / & to many other miseries / in the
 exile of this sorowfull Worlde. & that / that is more
 greuous / thou art also subiecte to thy deeth the Whi-
 che euery true cristē man ought daily to remēbre / &
 thinke vpon / Behold then & cōsider in thy lyf / that a
 monge all thing that almighty god hath created &
 fourmed man is made of the most foule & abhomy-
 nable mater / that is to know of the slyme of therth
 the Which erth is the lest Worthy of al other Elē-
 tis / god hath made the planet & sterr of the nature
 of the fyre. The Windes & birdes of the ayze / the fis-
 shes of the Water / the men & other beest of the erth
 Now cōsider the thing of olde ātiquite & thou
 shalt finde thy self most foule / & Whē thou shalt kno-
 we the other bodies Which of the fire hath ben ma-
 de & brought forth. thou shalt amōg al other creto's
 repete thy self right vile / & misable / & thou shalt not
 Will or may say or thike thy self semblable to celesti-
 all thing / or shalbe bold to preferre thy selfe byfoze

the thingis earthely / but yf thou wilt company thy
selfe With any creatour a company the to brute be
estis and thou shalt fynde thy selfe to thyem moost
Semblable and lyke / for so saith the Wyse Sala
mon / man and brute beest / semblably be comen of
the earth / and to ther the they shall retourne / knowe
then howe noble thou art in this worlde / and take
hede that the beaute / the praysinge of people / the
strengeth and the heate of youthe / the Riches & tho
nours of the worlde / may not kepe the frome knowe
Winge of the vilite of thy birth / And yf moze playn
ly thou desyre to knowe What is of the harken to
the story of doctours holy saint Augustine that spe
kyth in this maner Mas myserable creature What
am I What is of me Certainly I am a sake full of
synne and Rotennes filled With stench / and With
blinde horzour / poze / naked and subgiect to all myse
rable necessities / and tribulacions / ignorant of my
Entre / and outgoynge bknowynge. miserable &
deedly / of the Whiche the day passeth sodenly & high
tely as the shadowe. And the lyfe Waneth as the
mone / & as the grene lese on the tree that by a lytell
heate of sonne is sone dreye: & With a lytell Wynde
is sone beten do Wne. I am myserable Erthe the
synne of Ire / a vessell full of pryde / engendred by vy
lenesse and fylthy lyuynge in miserie / and mortall /
in payne / anguillhe / and sorowe / to the Whiche pur
pose saythe saynt Bernarde that a man is noon o
ther thyng theme a swete stynkynge frothe / and
a sake fulle of rotennes / and mete to wormes.

And for so moche as it is a thyng that she Wyth
 by experience beholde and consider What gooche
 frome thy mouthe/thy nose / and other condittis of
 thy body / And thou shalt say there can not be foun-
 de a more vile dunghyll / of the Whiche thinge spe-
 keth wyse Innocent synable saynge thus. O vile
 noughty condicion of man / beholde & consider the
 herbes and trees / they bringe forth of theym brai-
 ches floures / and fruytis / And thou bringest fourth
 wyttis / and stynkyng vermy. They bringe forth
 frome theym Wyne / oyle / and precious Baume / &
 thou bringest forth the speyll wyne / and diry corrup-
 tion / they floureshe and odoure With sweetenes and
 flaures / And thou yeldest frome the thabomynacy-
 on of synke / for other thing can not be brought out
 of the / for such as the tree is / such is the fruyte /
And man is noon other thyng after the four-
 me / but a tree roured by so do wyne / of the Whiche
 the heyr be the rootys / and the blocke is the heed
 and necke / the stokke is the breste and tharme hoo-
 les / the greate braunches be the armes / and the leg-
 ges / and the lytell braunches be the fyngers / and
 the Toes / And the man is as the leef in the Wynde
 and as the stubble dyed With the sonne / of the
 Whiche saythe Jobe / the man is wyne of the Wo-
 man / luyge breue and shorte space of tyme / and re-
 plenyshed With many miseries / the Whiche com-
 myth & groweth as the floure / that sodenly is bea-
 ten do wyne and flieth and passeth as the shado we
 that neuer in oon self astate abyde / Wherfore it is

I go
 for a
 to be
 by the
 thy -

howe
 a,
 by me
 f...
 f...
 f...

spoken in the thirde of genesie. That god saide to
man remembre thou arte but duste / and too duste
thou shalte tourne / And for somoche saich Iob loz
de remembre thou haste made me as myze and du
ste / and therto shall I tourne agayne Alas poze cre
ature that arte but slyme and myze Wherto ough
test thou too be proude / thou that arte butte duste
Wherfore sholdest thou lifce by thy selfe / thou that
arte but allhes / Wherfore sholdeste thou glorifye
thy selfe. See and consider that thou arte concey
ued in synne. ¶ Thy natiuitie in payne / and tra
ueyll thy lyfe in miserye and labour / And too the
de the necessarily obligide. ¶ Alas Wherfore no
tyssnes thou thy flesshe Wyth dilycypoussie meercys
and appavelles / thy selfe Wyth riche 7 precious ha
bitis / Whē Within a fe We dayes the Wormes shal
deuoure the in the erthe / And thou takest noo hede
to ano Wyne thy poze soule Wyth good condicions 7
Werkis the Whiche if thou dyd not let it: shulde be
presented to god thy creatour and his aungellis in
the Joye of heuen / Wherfore settis thou at nought
thy soule and lett and suffers thy cursid flesshe ha
ue senyorie and gouernaūce / knowe it suerly that
it is a greate soule abusion to make a Chamberer
a maistres and a maistres a Chamberer and ser
uaunt ¶ Soule thou haste an euill household of En
mies thy frende is to the an aduersary and yeldeth
a retribucion to the euill for good / 7 vnder the like
nes of good is thy cruel enemye / ¶ Cursed flesshe as
often tymes as thou sechest to nourishe and fede it

deliciously. thou addressest and lyf up agayne the
thy mortall enemy And as ofte as thou apparellis
and ordeynes to thy selfe diuerse and precious vest-
mentis thou attinest thine enemy agayne the and
dispoyleth thy selfe from all the faier and precious
ournamentis celestiaall. O pore fleshe consider and
be holde What thou shal do, and What shall be
come of the after this mortall lyfe. Certainly thou
shal be but carion vile and stynkinge corruption
And miserable meate and feedinge to Wormys.
Scholde the sepulchres & tombes of them that be
all Wedd out of this mortall lyfe And thou shalt find
be noon other thinge but asses vermen horzour &
stynche. I Wys they haue been as thou art & thou
shalte be seche as they be. ¶ They Were men as
thou arte and haue euen and Drunken and passed
th. dayes in Ioyes and delitis of this Wolde and
in a momēt they be dissended in to hell & their fles-
he hath be eaten With Wormes. And the sorow
full poure soules deputed to be piteously treated
and tourmented in the fiere of hell vnto the greate
daye of Iugement after the Whiche daye both bo-
dy and soule shall be buried in eternall dampnaci-
on. ¶ Then see What hath prouffited to the cursed
sinner the vayne glorie of this World for they that
haue been solo Wares and solo Werth in thepleasaun-
te and delitis of synne be no We in like Wise in the
tourmentis of hell What hath prouffited to them
their shorte gladnes the myghtis of the World the
delitis of the fleshe and the great concupiscence of

false riches. Tell me no We Where be their laghin
 gas Where be no W their Joyes. their playes: their
 vanities. and organs. ¶ What Intollerable so-
 ro We is be comen of thies greate Joyes With the
 grace and bitter distres. for so lytell tyme of volup-
 tuoes delites as to be caste and ouer thro We in e-
 ternal payne euer duringe / Thinke then thinke &
 often for thinke in thy herte / that so as to theym is
 haponed it maye happen to the for thou art man &
 man is of therthe / And for soo moche as thou arre-
 erth to the erthe thou shalt tourne When the houre
 of deth shall come the Whiche is vncertayne & vn-
 kno Wen. When ho We or in What place it shall co-
 me for euery place al Weys deth Watchith and ge-
 uith attendaunce. ¶ And therfore if thou be Wise.
 thou shalt al Wayes in euery place geue sure atten-
 daunce for hym And of theym that so moche loueth
 their delir and pleasures of the Worlde spekethe I
 soder in this maner Right dere frendes We ought
 Well to remembre the lytell and breue tyme / that
 the felicity of this Worlde durith and ho W lytell the
 Joye of this Worlde is and ho We frayle and fay-
 linge is the temporall myght of this Worlde No W
 say presently What thou may st saye. Where be the
 kynges. the princis. the Emperours With the Ri-
 ches. and the power of the Worlde. They be as
 the shado We vanished they seche & aske for them
 And they be departed / but What shall I saye you
 further the king & the princes be deed / of the Whi-
 che many of theym thought to lyue longe. and had

Went they had been suche men as deeth myght not
 noye. A cursed mischeuous poze soule/lesse & of all
 for getton/ & cast out Without any memozy for thy
 miserable & abused synnes/ is not so ordeyned that
 deeth shall come: certainly ye shall dye and as well a
 prince as other shal fall/ Saint Bernard spekinge
 of the codicion of man after the deeth: saith that the
 re is no thinge moze stinkinge or horrible then Ca
 rione of a dede man/ for he of Whome in his lyl the
 enbracementis and collingis were swete and ple
 saunte: In the deeth it is horrible/ and detestable to
 beholde. And for so moche he sayde after man: the
 Wormes: after the Wormes: stike/ & horzour. What
 proffertis then in this present worlde Riches deli
 tis and honour. The riches deliuerith not the sou
 le from deeth. The delitis deliueyryth hym not from
 Wormes/ ne the honours frome stinke: and of the
 seluesame saint Iohn crisostome/ howe moche ha
 the it prouffited to theym that in lechery and in vo
 luptuoues of the body hath continued to the laste
 daye of this present lyfe.

Howe lechery causeth many euellis
 to come to man.

Echery is enmy to all vertues and to alle
 goodnes / and for that saithe Voice in his
 thirde boke of consolacion/ that he is hap
 py that lyueth Without lechery/ for leche
 ry is a swete sykennes/ and bringith a man to deeth

or euer he perceyue it / as Witellicke valerie in his.
ix. boke the Whiche vale rie also in his. iiii. boke tel-
leth howe Iosep hus in his age demaundide of on
yf he Were not lecherous / ¶ And he answered I
praye the speke to me of some other thinge / for as
I am aduised I haue had a greate victorie that I
maye by age escheue lechery / for by lechery alle
euylis comynthe and to that creature alle goode
thinges be troubled / Alas What Was the cause of
the distruction of the people of Sichen. but for vio-
lacion of digne the doughter of Iacob / the Whiche
wolde goo to see to the daunc / and there rauished
as it apperith in the booke of Ienelie in the. xiii.
Chapitour. ¶ We rede also of many that is to save
moo then fifty thousande Were slayne by cause of
the lecherye comytted With the womon of leuite /
as it apperith in the. xx. Chapitour of the booke of
Iugis / And aman Was slayne for the lechery of
absolon his brother / for somoche that he had defou-
led Thamar his suster / as it apperith in the secoun-
de boke of kingis in the. x. chaptour / Abnar by his
lechery kneue the concupiscens of his fader his bo-
seth / but Within shorte While after they Were both
slayne / as it apperith in the secounde boke of kyngs
in the. iiii. Chaptour / What Was the cause of the di-
luue but lechery / Beholde in the sepulcres if thou
fynde any token of ventallse or certayne signes of le-
chery or of Riches / See and beholde yf thou fynde
any token of precious clothing / or riche anourmen-
tis. Where be nowe thabundaunce of folishe World

ly plesauce/With great dyuers/and seruaunt/their
 Ioyes/their solace/their immoderate gladnes/Where
 be they:for all memory and remembraunce thou
 shalt fynde in their tombes Wormes ashes/ & sty-
 kinge filche/ Remembre the then that suche is the
 ende of the moost dere and Riche frendis howe be it
 they haue passed their dayes in suche Ioyous deli-
 tis of the Worlde/ Nowe Wolde it please god that
 thou might pfitely thinke in thyne hart. With con-
 tynuall labour/ al theis thingis. But the cursed son-
 nes of Adam leaue the true and helchfull studies
 & Demaundeth thingis passinge & transioyze/ & ther-
 fore if thou Wyl in thyn her by right deliberacion
 dreame & cōsider the vilerie of this lyf: & fle pride/ & so
 lo we mekenes: in kno Wyng that pride is the sygne
 by the whiche the deuyll dyuideth & kno Weth his-
 fro other. Wherfor Job saith i his. xlv. chapitur/ the
 deuyll is king ouer all the sonys of pride/ & saint gre-
 goy saith: that the true signe of euyl mē is pride/ &
 the signe of gode is meknes/ & by theis. ii. signes be
 kno Weth the fuaūty of god/ & the fuaūty of the deuyl
 & furthermore Isodor saith/ y^e the proud soule is lef-
 te of god: & made a habitacle of deuill/ to the Wich
 purpose saith the Wise mā/ y^e pride is to be hated of
 god & mā. so as it Well appith. For pride cast out lu-
 cifer from heuē/ & adā from paradys/ pride made pha-
 rao drowned i the se/ W^t all his army pride put sau-
 le fro his relaine/ by pride nabigodonoso^r Was tur-
 ned to liknes of a beest/ by pride anthioch⁹ sufferd a
 fula⁹ deeth by w^rd harod had y^e psecucio of his tūa^r

Of synnes In generall.

HE that doeth oꝛ comyttith synne is seruaunt
to the deuyll/the Whiche from his begynnin
ge comytted synne: And soo as it is Written in the
first Canone of saint Iohn the first chapitour / syn
is a dede so heuy that the heuen Wyl not suffer it/
noꝛ in thende the erch shall not susteyn it, but it shal
discende in to hell With hym that comytted it/And
We ought to knowe also as saint Augustyne saith
all thinges said oꝛ done by desire of concupiscence a
gainst the lawe of god is synne/the Whiche thyng
all creatours that Willyth oꝛ desireth their saluaci
on ought With all their diligence flee and Withsta
nde/and principally foꝛ.iii.thinges. ¶ The firste is
foꝛ somoche as synne is right displeaunt to god.
¶ The secounde is aboute all thinges it is pleasure
to the deuyll. ¶ The thirde foꝛ somoche that synne
is mooste noyaunce to man. O poore synner and mi
serable man I say vnto the that thou ought With
souerayn diligence flee and Withstande all synne/
by cause it is the thinge to god thy creature displea
saunt/ Also that thou mayst consider & thinke What
god hath done foꝛ hate and detestacion of synne.
Foꝛ god our creatour foꝛ the displeasure of synne
dystroyed and put to an ende nighe all his Werkis
That is to knowe alle the Worlde by the floode of
noe as it is Written in the.vii. of genesie. Also We
ought to knowe that god hath nat Wasted and di
stroyed as other kyngs and princis ded Waste and

outrope the landes of their enemyes for their dama-
 ge and defaultis: but god hath destroyed and wa-
 lted his oonly propre lande / for the displeasure of
 synne / that was entred in to it in so greate aboun-
 daunce that all his lande perished / And furthermo-
 re god hath not synne in his displeasure oonly but
 also he hath displeasure With all that touches or is
 picipant With synne. And so ought We to knowe
 that god is not as the men / for they caste not theyr
 cuppes port / & pecis of syluer / & golde in to the see /
 for the corrupt Wyne that is Within them / but they
 cast out the stinkyng Wyne & kepith their vessels in
 suertie but god dothe not in this maner With synne
 for he casteth not only synne awaye: but With that
 he casteth & putteth to pdition the vesselles of sinne /
 That is to knowe the reasonable creatours / Who
 me he hath made to the semblaunce of his Image /
 And With his precious blood bought agayn from
 dampnation. The Whiche pore soules for synne he
 shall caste in to the great & depe see of hell / & they so
 dye. And therfore it is laide in the booke of sapience
 in the .ii. chapitour The synner & his synne is most
 in the Dignacion of god / for god hath not so gode
 a frende in heuē: ne in erth: but that he hateth to the
 death if he fynde in hym one only mortall synne / for
 & saint peter had dyed in synne When he the thirde
 tyme denyed our lord not Withstanding that he lo-
 ued ihū crist more breuyngly then any of the other
 apostels. He had ben cōdempned by the diuine Justi-
 ce of almighty god. Secondly it is Well she Wed vs

Wo We almighty god hatyth synne When he for
synnes of the Worlde Wolde make his oonly and
pure Innocēt son piteously to dye the Whiche thin
ge Wicnessith Irlaye in his boke the fyfty & fourthe
Chapitour sayng I haue deliuered and geuen my
only sonne to deyth for synne of people/for the sonne
of god so as it is Writen i the same boke of Irlaye
hath Willed to deliuer his soule to deyth/ to distroye
synne. **N**o We consyder Who is he then that for the
hate of his ennyme Wolde make his oonly and pro
pre son to dye. **T**hirdely this same self thinge is
shewed in that almighty god in the first begynnyn
ge cast synne out of heuen/ And god seying yet that
synne continued in the erth: he of his merciful good
nes and fre Wyll. Discended frome heuen in to the
Worlde and put out synne/ And at the daye of Ju
gement he shall caste and close synne in to the pyte
of hell. Wherfore Michē saithe in the laste Chapi
tour he shall caste in to the depth of the see our syn
ne/ for god in the greate daye of Jugement shalle
caste in the depe see of helle the synners With their
synnes **F**ourthly it is to shewe that god souerain
ly hath synne in open detestacion by this similitu
de for the good moder hath in Wardly the thinge
in hate by the Whiche she shold put her son in bren
nyng fyre & neuer take hym out. So in lyke wise
is it of almighty god. for not Withstandinge he
hath loned his children With so brennyng loue.
That for theym he had Wyll to dye/ When the day
of Jugement shall come he shall condempne them

in to euerlastinge fyre yf he fynde in theym one on-
 ly mortall synne / And thou poze synfull soule then
 for so moche that thou seest & vnderstandeth ho we
 moche almyghty god hateth / and hath abhomy-
 nation of synne: if thou Wylle please hym: thou ough-
 test before all thy Workis flee and Withstande alle
 synne / And gyue hym in the noo place / ne habitacy-
 on. for thou Well knowest that the Wise sholde be
 right vntrewe that Wold ley in her bed a mā that
 shulde pursue the deth of her housbounde / Wherby
 many euylis might come to hym. Nowe is it soo
 then that synne is the thinge that our lord Ihu ca-
 ste the true spowle of soules whiche he hath so mo-
 che Willed to loue that by their contynuaunce of syn-
 many euylis hath hapened them / and synably the
 deth / And therfore right dere frende thinke of thy
 saluacion / & flee synne / and herken the monicion of
 Dauid the prophete the whiche saith i this maner
 O my almyghty god I pray the yeue me a fyrme
 pure / and clene harte / And that it listeth to reneue
 my in Warde pties / With thy holy and sacrid spiri-
 te. ¶ Secoundely thou ought souerainly & Wyth
 all diligence flee synne / principally deedly synne for
 that is the thinge that most pleaseeth & reioisith our
 goostely enemye the deuyll / as thou maist know by
 thre signes / ¶ The firste is that the fende askethe
 noon other dispozte or Wynnynge but only the sou-
 les. Wherfore it is Written i the .xl. chapitour of ge-
 nelsie that the deuyll spake to god: sayng to hym in
 this maner / gyue me the soules of thy creatures &

all the remnaunt kepe to thy selfe. And saint Grego-
ry saith/that the deuyll esteemeth oꝝ Jug; no thinge
doon that pleasithe hym : yf it hurte not the soule.
With the darke of deadly synne / For he doth as the
birde for his praye. He sercheth noꝝ al kith noon o-
ther thinge for his refection but the harte / In lyke
wise the deuyll asketh of man no thinge but the sou-
le / The secounde thinge is that the deuyll aboue all
desireth and loues synne / For his cōtynuall tempta-
cion / For in cōpytting of synne / he Was neuer We-
ry ne ouer traueled . For he hath ben purchasynge
synne by the space of .vi. M. yere & more and neuer
Was Wery noꝝ fatigate / but al Waye sercheth & en-
quireth the new maner to make the creatur to cō-
mytte syne. For as it is Writte in the first chapitour
of Iobē that When almighty god asked of the de-
uill from Whens he come he answered that he had
circuyed all therth / The Whiche is a signe he occu-
pyed al Way to moue synne / & neuer can take rest / &
for this cause is the auctoꝛite folowynge taken i the
boke of Iobē i the .iii. chapitour sayng in this ma-
ner / they y^e deuoure me slepith not. The thirde sig-
ne Wherby it may be knowen that the fede is soue-
rainly pleased wth syne for so moche he Was neuer
satisfied wth syne / not Withstāding y^e he hath by sin-
ne deuored infinite thousand of men / & yet is he al-
waies hūgry as the ragious lion euer sechig how
he may deuoure moo / And as saint Peter saithe he
is not only hungry of mete but With y^e he thirstith
for drynke / Wherof saith Iobē the flode is horrible

and the deuyl merueleth not therof / for he hathe
 trust that the flode of Iordane shall entre in to his
 throte that is to say in to hell / and the flode that the
 deucll so Waloeth Without meruelinge is the syn
 nes cōmyng day / and night in to the Wallo Win
 ge of hell / the Whiche he desireth souerainly to de
 uour / And moze clerly to proue that the deuyl tak
 ith in synne his dilectacion We haue an example in
 the lyl of faders / in the chapitour of deuylles. ho W
 one of theym a monge other Was praysed and ho
 nozed of his pryncce of deuyls / & Was set i a chayre
 bifoze all other / in signe of victorie Bicause that he
 had led / & brought to the synne of fornicacion a mō
 ke / the Whiche by the space of. lxiii. yere befoze he
 myght not dra We to synne / No We therfoze synful
 soule Wepe bitterly / as long as thou hast reioyced
 against the thy ennies. That is to kno We the fen
 dis / Whom thou hast reioyced / as many tynes as
 thou hast mortally synned / And for the tyme to co
 me: order the by pure confession / & Worthy satisfac
 cion: to make thy lorde god Joye in the / With all
 his aungellis. for as saith saint Luke in his xv. cha
 pitour / the aungell of heuē reioyces theym. When
 a synner is conuerted and dothe penaūce / Thyde
 ly thou oughtest studiously to flee & Withstand syn
 ne / for it annoyeth the / & is more cōtrary to the then
 any other thyng / in somoche that by synne We be
 parted frome the loue of god / & be made his enny
 es. as saith the prophete I saye in his. xix. chapitour
 Dire iniquities hath put deuision betwene god &

vs/ And our synnes hath Withdra Wen his face fro
me vs/ that is to say frome our vision. For there is
noon in paradise so iuste nor so holy: if he comytted
synne: but a noon he shulde fall in to he. and lese the
loue of god/ to the Whiche purpose saithe saint Au-
gustyne/ he that comytteth faulte or synne agaynst
his true and moste true frende: ought to be repu-
ted greatly reprobable. No We then it behoueth the
to knowe and vnderstand that by a more stronge
reason he that comyteth faulte or synne against the
louerayn & debonayre all mighty god: ought Well
to be reputed and of al holden abhomyable. Four-
thely it is to knowe that by synne the synner is Ju-
ged to the Jebet of hell/ & for so moche as the la We
of god is not farre different fro the la We of man-
Therefore in lyke maner al the brekers of the la We
of man: Whiche dothe trespase agaynst the kingis
Royall magestie: be Worthy to deth/ and ought to
be punysshed corporally. So in semblable Wyse
the poze and miserable synners: Whiche haue offen-
ded not oonly the temporall prince: but to the heuē-
ly kinge: ought Well to be condemned & to be han-
ged in hell perpetually/ as it is Writen in the boke
of Esdras the. xiiii. chapitour/ And in lyke Wyse in
decree of daryous/ in the Whiche he saith thus/ it ou-
ghte to be shewed that Who so euer trangresseth &
breketh the la We geuen & Writen as touchyng the
synne of comysion: or ellis dispises it: as touchinge
the synne of omysion: they ought to take of the pro-
pze Wode that is to say of the gardcyn of their pro-

pre conscience / for in the consciens growyth a tree
Wheron the synner is hanged / and his gode dedes
be forfeated and ascribed / for by cause he hath of-
fended and dispised the lawe of his prince.

¶ Also in lyke wyse the punysshemente of synnes
in Wicked creatures: retourneth to the glozy of the
heuenly kinge as the rewarde of glozie is Joyfull
to hym: of theym that be gode. So mayste thou se
that the lawe of mā doth bodely / & the lawe of god
doth spiritually / & that same almost is redde in the.
vii. Chapitour of hester / Where it is said / take a mā
and hange hym on the Jebet / by a man is vnder-
stande a synner Whiche the heuenly kinge shall co-
maunde to be hanged on the Jebet of hell / if he syn-
de hym in moztall synne / sytely synne dyspoylethe
man in this Woꝛlde from all goodnesse and grace
And in the other Woꝛlde frome eternall Joy / so as
it is Written in the. xiiii. chapitour of puerbes / syn-
ne maketh man poze and miserable / for truly the
synner ought Well to be called poze / Whan he hath
no thinge but hath lost him self by dedly synne / and
frome fredome is entred in to the scruptute of the
deuyll / yet ought the synner to be called more poze /
for he may no thinge Wyne beyng in suche astate /
no: may do any Woꝛkes meritorious or agreable
to god / & finally / may be called right poze / for noon
may yeue to hym any thig y^e gode is / for it shal pro-
fite hym noo thinge to the helthe of soule / for he ha-
th the no lyfe but only in the body / the soule is as ded.
Wherof Boice saith in his. iiii. boke of consolacion /

an euyl man is noon other Wyle to be called but a dede man. for man by synne is departed from the lyght of god / & derkely blyndide. for as it is Writen in the sophologie in the firste chapitour / They shall Walke as blynde / that haue synned agaynste god. And as the psalmyste saith / they haue not knowen ne sene the Waye of their helth / And therefore they Walke in derkenes / to this purpose saith saint Jerome / The soule polluted by synne is depriued and beaten do wne / to thende that he is not worthy or hache power to beholde on highe / And it is to be knowen that synne is as the rotenesse in an apple / for as the putrifaccion taketh frome the apple the coloure and odoure. So dothe synne take frome man the odour of good renoune / & of Joy: the colloure and beaute / With the sauour of grace Wherefore synne of good right: Well may be called rotenesse / of the Whiche speketh Irlayn in his. xv. chapitour / saynge / he that doth synne ledeth a more foule life: then is the myere or any rottennes of therth. And saint Augustyne saith & recitith / that it is a more stynke odour to man to smell a nold synninge rotten dede dog: then is a synfull soule to god & of this mater spekith saint augustine in a sermon / the Whiche he made / and by hym was drawen. After synner there present in to the Way of saluacio. Now aduise & consider poure & miserable synner. What attayleth to the thy cofer full of wordly gooddes / yf thy conscience be voyde frome all good Werkes / & dedis thou couetys to haue wordly gooddes / and

thou wilt not be good thy self. Art thou not ashamed to haue thy house full of goodis: And thou replenished With so many euyllis. No We and Were me to this question What is it that thou Woldeste haue euyle. firste thou Woldest not haue a neuple Wyfe/euill children/noz euile seruaunt/ noz yet euill go Wne/noz euill hosen. And yet thou cursed & heret in thy synne. Woldest leade styll a cursed lyfe. No We I pray the for thyne oWne helthe: loue not more deely thy hosen then thy self/that is to say so as thou Woldest not haue euile hose Whiche is one of the simplest aparaments of thy body: Wyl not thou to led an euile lyfe. for the good lyfe is oon of the fayrest apparell of the soule all the thingis that thou seest fayre and plesaunte: thou holdes theym and reputis theym as dere/ But and thou see Well thy selfe: thou shall repute the as vile/ and stinking and thinke thou verily yf the gooddes wher With thy house is fylled had poWer to speke they Wolde crye against the/ saynge With an highe voyce/ thou Woldest haue and possede vs after thy appetite / & Wyl / and We Wolde haue a good true lorde. herken ho We they crye against the in adressinge theyr desires to god. O true god creatour of the Worlde Why hast thou yeuē to this man so moche good and he is so euyle What maye it prouffite hym the greate gooddes that he posselles. Whan he hath not in hym the true loue of god. that alle hath yeuē hym / Sirtely it is to be noyed/ that by synne man is be come a brute beest / And therfore saiche Voice

in his.iiii.boke of cōsolacion / A man good / Juste
and trewe: yf his Wildome and Justice be lette: he
is no more man . for as sone as he yeueth hym to
synne: he is conuerted to a brute beest / And the phe
losopher in his Ethiques saith / That he is not oon
ly a beest but Worse & more detestable then a beest.
To the Whiche accordith Dauid the prophete say
inge in this maner / man duringe the tyme that he
Was in honour: and to god agreable: had no Wyl
to vnderstande his helthe but fell frome god. Wher
fore he is compared to brute bestis: and so Wile and
is made to theym semblable. for the. vii. and laste
poynte it is to be noted / that of synne is bozne deuil
les seruitude. Wherof Writeth saint Iohn in his fir
ste Canonique in his thirde Chaptour: he that ma
keth or cōmytteth synne: is seruante to the deuyll.
Wherfore all theis thingis considered: thou pore so
roufull and miserable synner haue mercy and py
tie of thy soule. and haue noo Wyl to put thy sou
le. in to synne: butte remembre ho We by thy cur
sed synnes thou haste offended and Wrathed thy
lorde god . ¶ And that thou haste reioyced thy
greate enmye the deuylle . and doon / damage to
thyne neybour. ¶ Nowe thenne I praye the
pore synfull man knowe the noblenes of thy soule
and ho We greate and greuous hathe be the Wou
des of her comytted by synne. for the Whiche of ne
cessite the sonne of god hathe suffered soo greuous
passion. for certaynly yf the Woundes of thy soule
had ben mortall: the sonne of god had neuer suffe

reo deyn for their remedy Wyll not clyen to desoule
 and dyspryse. When thou seest & knowest that his
 right highe mageste hath had so moche pytye and
 compassion of his soule. And saith it is soo that he
 hath shed tearis and weping for the. Wasthe thou
 then thyne bed nightly With tearis of penaunce & co
 rrection. He hath shed his blode for the. Shedde thou
 thy tearis for hym by contynuall penaunce. Behold
 not that that the fleshe wold but consider that Why
 che the soule sekereth & demaundeth: for as saith saint
 Gregore for asmoche as the fleshe in this Worl
 de lyueth swerely in the delys & pleasauntis therof
 Within a shorte space of tyme after the lyfe corpo
 rall: the soule eternally shalbe tourmented. & asmo
 che more as the flehe in this Worlde shalbe chastised
 so moche more shall the soule haue Joy and glory
 in the other Worlde. ¶ Wherefore saith saint Au
 gustine lette vs leue and put behynde vs for the ho
 noure of Ihesu criste: the thingis that be to be lette
 & that lettych the helth of our soules to thende that
 for thingis transitoire: We lese not eternall and con
 sider that if it were said to the take and vse at Wyll
 the goodis & delits of this Worlde asmoche as shalle
 please the on that condicion: that after thy Jene shal
 be taken frome the & thou shalt all the remenaunt of
 thy lyf contyune in langwyshe/hungre/payne and
 myserie. certeinly I am sure thou woldeste neuer
 thenne desyre suche temporall gooddis: Nowe con
 sider and rise diligently thenne / for all the course
 of the lyfe of man is not to compte one monethe or

one daye/oz one houre/of space oz tyme:in regarde
oz comparison of the perpetuall curlyde paynes of
hell/that hath noon ende. And to the Whiche noon
other paine is semblable noz hable to be cōpared.

¶Ho We We ought With all diligence
do penance.



Saint Mathe We
in his. xiii. Cha-
pitour saith that oure
lorde Wyllinge and ad-
moneshinge the creatu-
re to doo penance: spe-
kith in this maner / We
that takes not his cros-
se & folo We me: is not
Worty to haue me / by
this crosse We be taugh-
te and geuen to vnder-
stond penaunce / the Whi

che all synners ought to take and bere psceraunt-
ly / yf he desyre in the beatitude eternalle to reigne
With Ihesu criste For as saith saint Jerome in a
pistole that he Wrote to Susanne saynge thus / pe-
naunce is to the synner necessarie / and ought to be
so moche / that it be sufficient for the cryme done a-
gainst god / oz for the more meryte that the penaun-
ce excede the synne / And as saint Augustyne saythe
Who that Wyll be saued / it behoueth hym and is to

hym necessarie: otte to purge ano Washe his con-
 ciens/ With tearis/ frome al the filthes/ & vnclennes
 Where With he hath poluted & defilyde hym selfe
 frome the tyme of his baptysme: But perauenture
 thou that hast geuen and hadde all thy pleasure of
 the Worlde: Wyl say in this maner. Thy sermond
 and the Wordes that thou sayste to me in aduising
 me to do penaunce: me semeth verie harde / For I
 maye not dyspraye the Worlde/ nother correcte/ ne
 chastyle my fleshe/ Alas poore synner herkyn the/
 Doctrine not of me/ but of holy saint Jerome/ that
 saith in this maner. It is impossible that a mā may
 vse and Joye the goodes of this present Worlde he-
 re: in fyllynge his Belly and accompliss hyng his
 Wyl and thought: And after this Worlde thynkith
 to haue the delis in the heuenly Worlde/ for he can
 not haue his Joye in this erthe here: and haue the
 greate glory in heuen. The Whiche sentence con-
 fermethe sancte Gregory sayng thus: many there
 be that couite and desyre to flee frome the presente
 exile of this Wolde/ in to the glory and Joye of pa-
 dise: but yet Wolde they not leue their Worloly de-
 litis/ the grace of our lord Ihu calleth theim/ But
 the cursed concupiscence of this Worlde reuoketh
 and With draweth theym/ ¶ They Wolde gladly
 dye as right Wylse people doth: but they Wold not
 lye as they do. And therfore they shall euerlasting-
 ly perysshe/ and folo We theyr Werkes in to holl/ &
 there to be in pdurable dampnacion. To this pur-
 pose spekech saint Barnarde to the synners that re-

fulse penaunce: O miserable synners know cōsider in
your hart the lyfe & strayte cōuersaciō of glorious
saint Iohn Baptiste: Whiche strayte lyfe & conuer
saciō: is to all delicious synners not Wyllynge to
doō penaunce: the verie messenger of eternall deeth.
Alas We poze miserable and vnresonable best and
Wormes of the earth: Wherfore be We proude / dispy
teous and displeaunt to do penaunce / sith that We
see that he that amonge al men Was bozne the mo
ste greate: hath Wylled his holy body pure / clene / &
Innocent / to chastice by penaunce: And We desyre
to clothe and anourne our synfull bodies With pre
cious clothinge: And the good holy saint: had none
other clothinge to his boody but the harde sharpe
skynne of a Camyl We couete and desire to drinke
delicious Wynes: & sainte Iohn the Baptiste that
glorious frende of god dranke in the deserte noon
other thinge but clene & pure Water / beholde than
miserable synner: Doughtest thou then flee doyng
of penaunce & solo We Worldely pleasures: I Wys
nay / for certainly it is not the Way to paradise: and
more to moue thyne herte to penaunce and to flee
the delitis of this Worlde: remembre the of the euil
Riche man / that Was lord and maister of so great
Riches / and Was dayly clothed With precious ha
bitis / of purpyll / the Whiche / not Withstandyng all
the delitys that he hadde in this Worlde: after his
mortall lyf Was passed: might not atternye to haue
in the necessyte of his brennyng & heate one onely
droke of Water / for to refreshe and coole his tunge

Therfore remembre these thyngs dere frende &
do penaunce Whyle thou hast tyme & space & trust
not to moche of length of dayes / for thoughe almi-
ghty god haue pmisside pdone and mercy to them
that Wyl do penaunce / he hath not promysyd them
certayne tyme to leue / nor yet a daye houre ne mi-
nute. And if thou Wylte knowe What is penaunce
I say vnto the it is Wepying teares of contricion for
thy synnes passed / With fyne purpose neuer to com-
mytte them moze / for as saith saint Augustine the
penaunce is bayne: Whiche synne solo Wynged defi-
lyth. And the Wepying no thinge profetichly Whenne
they retourne agayne to synne. Nor to aske pdon of
god: & Wyl to falle agayne to synne. And for moze
declaracion thou ought to knowe & note that ther
be thre maners of penaunce / that is contricion With
harte / confession With mouthe / and Satisfaccion
With Wark / for that thre maners We offend god
that is to knowe. The delectacion of thought by
inprudence of Wordes / and by Wark of pride / and
for that / that by the contrare it muste be curide: We
muste make satisfaccion to god in thre other ma-
ners / puttinge contricion againste the delectacion
of synne / confession againste inprudence of Wordes /
Satisfaccion againste the Warkis of pride. Nowe
see thou firste What is contricion / Contricion is a
sore We Wilfully taken for synnes comytted and do-
ne / With full purpose to abstaine to make true con-
fession & de We satisfacciō / & as saith saint Barnard
the sore We ought to be in iii. maners / that is to say

sharpe/moze sharpe/and sharpest/Right sharpe: for
 cause We haue offended oure souerayne lord god
 creator of all thinges. And moze sharpe: for We haue
 impunged our celestiaall fader that so sweetly hath
 nourished & fedde vs. And in that We so haue offen-
 ded him: We may be reputed Wors then dogges for
 the dogges of their nature: loupeth & folowes them
 that nourisheth & fedith them. Thirdly contricion
 ought to be moost harde and sharpe: for so moche
 that in comyttting synne We offende god. And cru-
 cifie & tourment our redemer/that hath bought vs
 With his propre blode: and deliuered vs from the
 bondes of synne: & hath deliuered vs from the cru-
 elte of deuyll/and the paynes of hell/Wherfore We
 ought to haue sozo We and displeaunce of thre thin-
 gis. ¶ That is to Witte of syne comytted by good
 dedes leste and tyme losse as spekith saint Augu-
 styne saynge contricion of harte is moze Worth:
 then all the pylgrimag' of the Worlde / & in a clau-
 se made vpon the psalme Ad dñm cum tribularar.
 It is saide god can not despyse ne Withstande the
 repentaunce of a contrite harte: that With verie co-
 tricion besechith his mercy/And in lyke wyse saith
 saynt Iohn Crisostome / Contricion is that ononly
 thinge that maketh a soule to hate the flesshe habi-
 tis/and maketh hym redy to loue sharpe clothinge
 of hear / to loue tearis / to hate and flee pleasauntis
 and laughinges/for there is noo thinge that so con-
 ioyneth and vnityth the soule to god: as the tearis
 of a penytente. ¶ And to the contrarie saythe

saint Augustyne We maye not yeeue the deuyl moze
 re sharpe sozo wis: then to heale oure Woundes of
 synne by confession and penaunce. But alas ho we
 be it that by penaunce and contricion We may gett
 so moche Weale: And yet fe we folkis be that Wol-
 de do penaunce. ¶ Wherfore thus oure lozde com-
 plaine thim / spekinge by Jeremye / there is no mā
 spekyth that good is: no: that Wolde do penaunce
 fo: synne comytred and done. The secounde that is
 to saye confession is lausfull and sufficient occasion
 and declaracion of synners trespass / byfoze the pre-
 est: fo: this Worde confession is as moche to saye /
 as an hole she Winge o: she Winge of alle to geder.
 fo: he truely confessithe hym hoilly: that saithe all /
 Confession also as saith I sodoze in the boke of his
 ethumologies / is that thinge by Whiche the secreat
 sekeneis of the soule vnder hope of pardone & met-
 cye is made open to the praylinge of god / of the ver-
 tu of Whiche saint Ambrose vpon the psalme beati
 immaculati saith: the vengaunce of god seassith: yf
 mannys confession make hym selfe clene. And Cal-
 sidoze vpon the psalme of. Confiteantur tibi popu-
 li deus saithe / that god is not as Juge / But as an
 aduocate fo: them that by true confession condem-
 neth and yeldith them selfe gylt: And ~~poet~~ leo saith
 that the synne abidith not to condempne man in iu-
 gement Whiche by confession hath bene purged.
 And saint Augustyne in the boke of penaunce saith
 confession is the helthe of soule / the mynys here and
 consumer of synne / restorer of vertues. ¶ And the

Withstander and ouercomer of the deuyll / & What
more / confession sheweth the gates of hel / And openeth
the gates of paradise / And for theis forsaide causes
right dere frende truste the counsaile of Ilaye. Tell
thyne iniquite so as thou maist be Justified for the
begynnyng of Justice is confession of synne: Where
fore it behouith to confesse the of all thy synnes holy
of the Whiche thou canste knowe any remembraunce
to one preest Whiche hath power to assoyle the / so
that thou telle not parte of thy synnes to one preest: &
parte to another. For if thou shuldest confesse the after
suche maner / nother the oon preest ne the other my
ghte assoyle the / for as saith saint Barnard / he that
deuideth his confession to diuers confessours: hath
no pdone / for it is detestable faynyng of hym / that
deuideth & Withholdeth his synne frome shewing
the verray pfoundenes of his synne enteerly. And
they that maketh suche confession / receiueth excomu
nicacion for absolucion / & malidiccion for blessing
Suche diuisions & confessions is made by ypocrisie
for they shewe their greate greuous synne to the
preest / Which they knowe not. And to them that be
of their familie knowlege: they shewe their most
light synnes / wherof saith saint Augustine as it is
Written in the decree / He that deuideth his confes
sion is not to be prayesed in noo condicion / for he ke
peth counsaill frome the one / that he sheweth to the
other / the Whiche thinge he dooth by maner of
ypocrisie / to the intent to be prayesed. Nowe lette vs
speke thenne of satisfaccion the Whiche Saint Au.

gustync Diffynth in this maner / Satisfaccon is
 to Withstande and leue the causis of synne: and not
 to fauoure his suggestions ne admonicions: saynt
 Gregoꝛe saithe We make not satisfaccion by seal-
 synge of synne: yf We leue not the voluptuous by-
 longeing therto. And sye We Wepinge and lamen-
 tacion vnfaigned for oure synne to the Whiche pur-
 pose saithe Crisostome suche as the offence afore ha-
 the been comysed: suche Wyse ought agayne to fo-
 lo We the reconciliacion and satisfaccion. And as no
 che to be inclyned to Wepyingis and lamentacion
 as thou haste been inclyned to synne. ¶ And to ta-
 ke as greate deuocion to penaunce: as thou haste
 hadde greate intente to commytte synne.

¶ For thy greate and mighty synnes desyreth the
 greate lamentacions wherof saithe Eusebeus bys-
 shoppe / by lyghte contricion maye not be payde
 the deibte the Whiche is due to the dethe eternall:
 for synne ne With lytell satisfaccion the fyre eter-
 nall that is made redde for the euill may be quen-
 ched/ but many be soone Wery in this mortall lyfe
 to doo penaunce and retourne frome the Waye of
 satisfaccion/ lokynge bakwarde as dyde the Wyse
 of lothe: agaynst the Whiche spekythe saynt Bar-
 narde in a sermonde: and saithe / he that perfectly
 felythe and perceuyth the peysaunt dedes of synne
 and the lesyon and sekeneis of the soule: can not ly-
 ghtely fele & perceyue the paynes of the body / nor
 repute the laboures any thinge: by the Whiche he
 may do a Waye synues passed & Withstand theym

that be to come/ And as saint Augustine saith vpon
the .xv. psalme/ many be that haue noo shame to co-
mytte synne/ but they haue greate shame to doo pe-
naunce/ O vnbelefull creature and far oute of thy
reason/ canste thou not haue shame and horzout of
the great Woundes of synne: Seest thou not What
soule stinke & Rotennes is therin renne to the me-
dicynne and do penaunce and save my lord god my
creature I knowe myne Iniquite/ and soo clerly:
that my synne is alWaye agaynste me/ to the oonly
I haue comyted synne/ Whiche is oonly Withou-
ten synne/ farthermore it is to be knowen that sa-
tisfaction is in thre thinges/ that is to Wyte in pray-
er/ almes and in fasting. To thende that the noum-
bre of thre be opposite agaynste thre false and deue-
ly synnes/ prayer agaynste pryde/ fastinge agaynst
concupiscence of the fleshe/ and almes agaynst Co-
uetous/ And for all thinge that is comyted agayn-
ste god is ordeyned prayer/ And for the synne agayn-
ste his neyghboure is ordeyned almes: and for the
synne agaynst hym selfe/ is ordeyned fastinge/ And
for more declaracion of satisfaction he spekyth som
What of almes/ Almes is as moche to save after the
maner of spekinge/ as comaundemente of mercy.
And in this maner ought this Worde to be Written
Elemosina by E and some tyme they Write Elimo-
sina by I then is it as moche to save as the comaun-
demente of god/ For he hym selfe comaunded it to
be done With his owne propre mouthe: Wherof
saith Jeremye/ geue almes: and all thinges shalbe

you pure & cleane/ D^r thirdly Almes may be said af-
 ter sume the Water of god/foz as Water quencherh
 fyre of almes dede quencherh synne. Wherefoze it is
 to knowe that thre thing^s principally ought to mo-
 ue vs to do and accomplishe almes/and Werk^s of
 mercy. ¶ The fyrste is/foz mercy bieth agayn the
 gylte of synne/foz so moche as it is Written in the p-
 uerbe in the .xvi. Chapitour/by mercy vanite & in-
 quitie is bought agayn/And danyell resitith in his
 xiiii.chapitour speking of a Woman that put in all
 the vessellis that she hadde a lytell quantite of oyle.
 And a noon the oyle grewe i luche maner that she
 paide and pacified her creditours. The vessellis of
 the Woman/ betokeneth the poore people Whiche
 we sholde call in to oure housis: foz as saith Ilaie
 in his .liii.chapitour lede and calle the pooze to thy
 house and kepe theym: And With that thou haste:
 that is to saye outtrybute parte of thy substaunce to
 this poze vessels/moche lyke to that saith Thobye
 yf thou haue lytell to yeue yet study to yeue and de-
 partith the poze Wyllingly/ foz then shall growe
 the oyle of mercye/ When by gracious meritis.the
 synfull soule hath made satisfaccion to god foz his
 synnes. ¶ The secounde thinge that ought to me-
 ue vs to yeue almes is / foz it encreases and multi-
 plies the temporall goodes/as saithe saint Grego-
 ry in his dialogue / Worldly substaunce be multipli-
 ed. foz so moche as they be destribute and yeuene
 to the pooze. We haue example in the thirde booke
 of kinges in the xvi.chapitour of the Wido We that

fedde healy / to Whome almighty god multiplied
booth brede and oyle / Wherby it is vnderderstan-
de that more is to almous prouffitable to theym
that fedeth the poze: then to the poze that receyueh
it. ¶ Thirdly Wherfore We ought to doo almes
and Werkes of mercy is: for that / that almous ke-
peth the almes yeuere / of the houre of dethe / and le-
deth With clernes and Joye his soule to the Rea-
me of heuen. And therfore saith saint Ambrose / that
mercy is the oonly helpe to theym that ben passed.
¶ What selfhypppe is it of almes to hym that
dyeth / leue not then so trewe and soo goode a ser-
uaunte / nor put suche an aduocate behinde thy bac-
ke / me doo not as they that in their lyfe Withhold-
deth their goodes by suche brennyng Couetous:
that neuer With theyr propre handes / departed al-
mes to the poze / for such be semblable to hym that
for to see clerly his Wayes berith his lyght behyn-
de his backe / but doo as is taught to the by Eccle-
siasticus / saye not to thy frende of thy soule that is
to saye to Jhesu criste: or to the poze that shall aske
the almes. ¶ My frende goo and come agayne to
moro we and thenne I shall yeue the / All be it that
that thou mayste yeue hym. Whanne he askyth it.
¶ For it is to be knowen that the riche of Whome
the poore asketh almes: ought to consider thre thin-
ges / firste Who it is that asketh / for god hym selfe
loueth so moche the poore that all that is yeuen to
theym in the honoure of hym: he repentis to hym
selfe. ¶ And for so moche as it is Wrytten in the

thynde Chapitour of saynt Mathewe / alle that ye
 shall doo to any / oon of the leest seruauantis: ye doo
 it to me / god by the poze demaundeth almes of the
 Riche / and the riche demaundeth of god the real-
 me of heuen / soo that the riche ought Well to drede
 to refuse or deny his almous to the pooze / lest
 that almyghty god Wyll deny his prayer and as-
 kyng of the Realme of heuen. For it is Wytten in
 the prouerbes in the .xxi. Chapitoure / He that clo-
 seth his eers Whanne he hereth the pooze crye : the
 tyme shall come that he shalle crye and god shalle
 not here hym. ¶ Secondly / the ryche shuld Well
 consyder What thyng it is that god asketh When
 by his pooze people he askethe almous / Certaynly
 he asketh noo thyng of oures / But god asketh his
 oonly o Wen / Wherfore he may Welle be called vn-
 kynde to god: Whanne he denyeth to the pooze his
 necessarye almous : Whanne he hath metys and
 drynkes With other goodes aboundauntely : the
 Whiche thynges Well consydered Dauid : Where
 he saythe in paralipomynone in his .xxix. Chapi-
 tour. ¶ Do my god and my lorde alle thynges
 be thyne : and We haue noon other thyngis to ge-
 ue the but oonly that / that We haue receyued and
 taken of thy hande. ¶ For trewely oure lorde god
 asketh by the pooze noo thyng : butte that is his:
 and apperteyneth to him: and not to haue geuen
 butte oonly to leane it / ¶ And not oonly to yelde
 therfore the do Wble or thynde parte: but as an vsu-
 rer Wyll encrease it a hundreth tymes more.

CO pooze synner doo thenne after the saynge of
saint Augustyne / yeue to god for vlerie and thou
shalte take an. C. tymes more and possede the lyfe
eternall. To moche thou arte vnkynde if thou wil
not yeue to god. for god to vluri as thou woldest
do to a Jew or a sarasyn. And therfore consider
all theis thyngis / and I derely praye the assemble
to gether the poze / and by them make thy treasour
in heuen / in doyng the Werk of mercy: and make
not thy tresoures here in the Erth / but the harte of
a couetous man is as a pytte Withoute a botto-
me. The more it receyueth the more it wolde haue
And yet it is neuer full / And so saith Ecclesiasticus
in the. vii. Chapitour. The couetous man shall ne-
uer be fulfilled With money / for the herte alWaye
sollo With the treasour / sozo We maye be saide to the
ym that in perlyous exile of this Worlde makyth
their treasoure / and vppon that saith crisostome: al-
semble thy substaunce in place and countrey: Whe-
re shalbe thy dwellynge / for he that makith his tre-
soure but in the erth: shal noon haue in heue When
he no thinge hath put there / And beleue suerly that
the thinge thou shall fynde there: is oonly the good
thou haste yeuen to the pooze. The goodes be not
a mannys Whiche he may not guyde ne bere With
hym / So W vnderstand the sayre auctorite of saint
Ambrose / he saithe that noo thinge is of so great co-
mendacion to Wardes god as pity and charite / the
good docto: sayde I haue beholde many bookes &
scriptures butte I can not remember that I haue

founde of any man: that wyllingly hath exercysed
 the Workes of mercy and pytie and viliouſly dyed.
 And pope leo ſaith he yueth and ſendeth to god
 precious and encere fruytis: that neuer leacyty the
 poze departe frome hym diſperneid or ſoꝝo wfull.
 Foꝝ the vertue of mercy is ſoo great/that Withoute
 char: alle the other maye not prouttice. And ho We
 be it that a man be true chaſte/ ſobyꝛe / garmyſhed/
 and adꝛyched With many other vertues: yf he be
 not merciful and pitous neuer ſhal he fynde mer-
 cy. And this that I haue ſayde of vertues / Almes
 and Werkes of mercy / conceruyng the poze people
 ſuffiſyth/ And no We We ſhall retourne to the pur-
 poſe of the begynnynge of this Chapitour/ Where
 it is ſayde: he that takes not his crolle and comyry
 after me: is not Worthy to be With me. this crolle
 ough to be taken in the tyme of youthe/ and ſtren-
 ghe to the Whiche purpoſe it is ſayde in the ſecon-
 de chapitour of Eccleſiaſtice: remember the of thy
 ceatoꝝ in the daies of thy youth / Foꝝ thenne it pro-
 fityth a man moost: and mooste pleaſyth god/ In ly-
 ke wyſe he ſaith/ ſon tary not to couerte the to god:
 and diſferre not frome daye to daye / Foꝝ his Ire
 ſhall come on the ſodeinly. And in the tyme of be-
 geaunce he ſhall diſtroye the/ But agaynſt the hel-
 thefull counſayle of the Wyſe/ the de. yll yueth and
 promiſeth to man enyl & damnable hope of longe
 lyf ſaiyng thou arte yonge and ſhal lyue and thou
 mayſte goo to confeſſyon and doo penaunce.

¶ Thies poore ſynners ho We they be deceyued

that soo lyghtly beleueth in his deceptis: and in the
falle hoope of longe lyfe / purposynge in their aige
to currecte theym selfe, and amende / and thenne co
merch soden deth / and synably rauys heth and ta
keth them to dampnacion.

¶ And for so moche
as it is layde in Ecclesiastico in the .xxix. chapitour
That by the promission and hope of longe lyfe ma
ny be putte to perdition. Nowe is it then to note
that suche deuillish promise of longe lyfe and thin
kyng to doo penaunce in age: is full euylle / for it
is agaynste right and reason / And yet is it worse
for it is also agaynste the synner hym selfe /

¶ And more euyl it is against the souerayne boū
tie of god / and that it is agaynste right and reason
it apperith by thre ensamples / the firste example is:
that Who that hadde .x. asses and shulde yeue the
greatest burthen of charge to bere to the most feble:
he shulde do agaynste reason and good Justice.

¶ And so Wyl he that oonly Wyl yeue to hym sel
fe in his aige the charge and burthen of the synnes
that he hath comytted in his youth / and strengthe /
for thenne he yeueth the burthen to the moost feble
asse: that is to say to the debilitie of age / for in age
man hath no strength ne vertue to bere labour or
payne. And they that so differre their penaunce: de
serueth malediccion of god as it is Writen in zaca
ria in the firste chapitour / The man full of fraude
is cursed that in his bestiall lyfe hath doon many
euylis / and makyth sacrifice to god of the worste /
and the moost pooze amendemente.

¶ And in lyke Wyle is he curled that in the delitis of this Worlde passeth the tyme of his youthe and strength/and differreth to make true sacrifice vnto almyghty god:tyll the tyme of feble and olde aige come vppon hym / ¶ And therfore sayth Isidore/ he that lyueth the conuenable tyme of penaunce/ It shalbe to hym but as boyde thinge to come to the pate of god to praye.

¶ The secounde example is / that he that in hys strength and po wer is not hable to lyfte a ferdell in his youth:and Whanne he commeth to feblenes of aige thenne Wolde take vppon hym the charge: myght Welbe reputed a verpe foole.

¶ So in lyke Wyle is he that in his youthe Whyles strength is in hym : Woll not take vppon hym the dedes of penaunce Whiche thenne maye be to him light. And hopeth better to do them in his age. Whanne there shall be augmented in hym : greate debilite and feblenes / he Well maye be resembled to a sole. ¶ Wherof as it is sayde in the lyfe of faders that one Went and kutte a fagotte of Woode and thenne assayed to lyfte it/ and founde it to heaue.

¶ And yet he Wente to an other Woode and putte in more / and Wolde haue lysted it / and founde it so moche more heuy to bere/ ¶ In this manere doth the synners Whan they take the charge of synnes and leueth to do penaunce/ from daye to day puttynge & adiornynge synne vpon synne. For as saith saynt Gregory/ the synnes that by penaunce is not purged & taken a way: of his nature

desyreth and drawyth to hym other synnes.

The thyrde example is/he that all his lyfe hath hadde greate study and cure With Worke men to prepayre and make an ho Wse in the Whiche he neuer hath purpose ne hoope to inhabite ne dwelle.

And the house Whiche he desyareth to dwelle in Wolde vtterly dystroye to his power: It Were a iuste cause to repute hym a defamed foole. Nowe ought men then to knowe and vnderstande that so is it of the synner y^e vnto the deth desyareth to tourne hym to god and alwayne desyareth and couetereth to lyue in the delptis and voluptuysnes of this sorrowfull and myserable worlde: solo dyngc euyl companies/by the Whiche he hath greate occasions to commytte many deedly synnes/by the meane wherof: He all the tyme of his lyfe is makynge redy and prepayreth his house in helle/Where noo man shulde wyll to dwelle.

And therfore ought they to dred and doubte the sentence of sancte Paule/Who saith he that gooth and dooth agaynst his consciens: he edificeth hym selfe an house and lodgyng in helle.

And for to shewe and proue that the promysse and hoope of longe lyfe is yet more euyl agaynst the synner. **I**t appereth and is to vs clerly shewed by two examples.

Wherof the firste is he that shulde desyre rather to be seke thenne hole and in scrutide rather then in lybertye: and to haue no thing leuer then to possesse his pre of al the good of the worlde: he shuld be

agaynste hym selfe In lyke condicion is the synner
 When he tarieth to do penaunce For he loueth better
 to be in synne Whiche is the spiritualle sekeneſſe of
 ſoule. And not oonly ſykenes but eternall deſth. De
 ſireth rather his dedly ſykenes then his eternall ly
 fe/ Wherby it clerely apperith that of the obſtinate
 ſynier it ought wel to be ſayd that he is euyl agayn
 ſte hym ſelfe ſo that he loueth ſekeneſſe better thenne
 helthe and deſth then lyfe/ ſeruitude / then fredome/
 euyl then gode/ As ſaith the ſaint Johſn in his cano
 nique/ He that doth ſynne is in the ſeruitude of ſyn
 ne/ And ſaint Auguſtyn ſaith that a man good iu
 ſte/ and trewe. Not Withſtanding that he be in ſer
 uitude is in his bounte kepe alway free and in his
 fraunchties/ But the euyl ſynfull man not Withſta
 dyng he reigne and be dzed and honoured in this
 Worlde he ſhall alwaye d Wel in curſed ſeruitude/
 and that Worſe thyng is to ſaye: as longe as he
 ſhall endure in the boundage of vices and ſynnes
 He ſhalbe in the boundage of euyl lordes and reu
 lers. The ſecounde example is this/ he that ſhulde
 owe a greate ſomme of money to a uſurer Whiche
 ſhuld growe and be augmented from daye to day
 So that he ſhulde not be in power to paye it but
 wolde euer tary as longe as he might. He ſhulde
 greatly doo agaynſt hym ſelfe/ ſo to purpoſe aſino
 che moze as the ſynfull man ſhall d Wel in ſynne/ ſo
 moche moze ſhal he be bounde to payne Wherof
 it is Written in the booke of apocalips in the. xvi.
 chapitour aſmoche as the ſynner gloryfieth hym in

his delitis soo moche more he peueeth hym selfe to
tourmente Wepynge and payne.

Ethyrdely the promysse of longe lyfe is ryght e-
uylle and daügerous/in so moche as it is agaynst
the Wyl of god/as it the appereth by .iii. examples/
the fyrste is yf it Were that a yonge man Were im-
pungnyng and contrarye to his mayster: of the
Whiche he sholde haue alle his Weall by the space
of his lyfe. **A**nd that he thenne lefte his pro-
pyr lorde and mayster / for to serue the Enmye of
the same durynge the tyme of his strengthe and
youth.

And Whaune he shulde comme at impotencie
and be atteynted Wyth aige and feblenes: thanne
Wolde retourne to his fyrste maister in offeryng
hym his seruyce for the remmenaunte of his lyfe:
suche a seruannet myght Well be reputed of euyl
and vntrewe condicion/and noo thyng to be thou-
ghte agreable to the seruice of suche a man In this
maner is it of the synner/he offendeth god and ser-
uyth his enmye the deuyll/endurynge his strength
and youth and purposith/to serue god in his feble
aige. **T**he secounde example is/yf there Were
any that hadde receyued of his lorde gerate gyftis
and goodes Wherby he myght haue greate Wyn-
nyng and aduantage: and yf he Wolde dispen-
de and Waste theym for nought: he myght Well
be called a foole / and vnkynde to his mayster/ the
Whyche thyng dooth the synner indirectly do-
ynge agaynst the goodnes of god.

And in commyttynge synne dispendeth soleou-
 ly and wastethe vnkynde the goodes that hys
 creatoure hathe yeuē hym / that is to kno we
 the soule / the body / the Wytte by the Whyche hys
 soule is enoblysshed / the strenght and vertue of his
 body / hys Worldey goodis tempoꝛall / the space of
 his lyfe / and manye other fayre and greate yefrys
 and benyficis that of god he hathe receyued / saint
 Gregoꝛy spekyng of the soule: Whiche god hathe
 gyuen vs as a precious tresoure / to vse reasona-
 bly in doyng meritorious Workes: by the Why-
 che we maye gette the Realme of paradys saythe
 in this manere / Curles and sorowes be to me yf
 I by my nelygence fayle to kepe the Treasoure
 and so well that the precious lambe vndeyled Cri-
 ste Jhesu hathe Wylled full derely to bye agayne.
 And for the tyme that god hathe geuen vs in this
 mortall lyfe as saith the laide saint Gregoꝛy: thou
 haste not in this Worlde daye/houre/ne mynett/ne
 space of tyme. Wherof thou ne shalte yelde accōp-
 tis byfoze god / Ho we 7 in what operacions thou
 haste inplyed thy tyme. **T**he thirde example is
 yf the seruauntis Whiche haue the dispendinge of
 their lord's good's yeue to strangers and his Enmy-
 es the best brede and Wynes and yeue and mynys-
 tre to his lord the vitaylly that be corrupte rotten
 and stynkyng: He shulde doo vniustly and fals-
 ly agaynste the Wyll of his master / and ryght soo
 dooth the synner that alle the beste tyme of hys ye-
 res that is to save in his youthe geuyth hym self

to the Worlde and to the deuyl: Whiche be the en-
myes of Ihesu criste and purposeth to yeeue to god
the Worlde Whiche is the olde ende of theyr lyfe:
Alas dyde not thus Whiche sayd / my god my crea-
tour my strength my beaute and my youthe: Will
I oonly to thy seruice kepe and to this purpose it
is sayde in ecclesiastic' geue not to god the rotten-
nes and bregges of thyne aige butte presente vnto
hym the free Wyne pure and cleane of thy flousshin-
ge youthe: Item saint Gregoꝝ spekythe of theym/
Also that deferre to doo penaunce / and saythe the
synner is to ferre straunge frome the faithe and lo-
ue of god that for doyng of penaunce abideth the
tyme of his age / For he then hath not in his powre
any tyme or houre of his lyfe Wherefore and throu-
ghe the counsaile of Isidore euery power synner
ought diligently With alle his myght Whenne he
maye retourne hym to god for Who that doth not
penaunce. When he maye: When he wolde he shall
not do it. Doo then penaunce and tary not to then-
de that thou be not enclosed Withoute heuen With
the solisthe virginys.

Who we ought to dispise and
hate the Worlde.



Saint John in his firste canonique the Withys that We ought not to lo- ue the Worlde ne the thi- gis that be in the Worl- de/ And saith in this ma- ner/ lous ye not the Worl- de ne thynge that be therin / yf there be any that loueth the Worlde the charite of god is not

With hym. Also the concupiscence of the Worlde pas- seth and vanysyth a Waye/ And saynt Augustyne treatinge vpon the same Wordes demaundeth in this maner/ O thou pore creatour Whiche Woldest thou chese of thies tWo: Wolde thou loue the Worl- de and the temporall thinges / & passe the tyme With them: or dispise the Worlde and lyue eternally With god/ yf thou loue the Worlde: it Wyll descryue the/ for the Worlde calleth and draweth swetely to him Who that loueth and foloweth him/ but in their ne- de he sayleth them/ & maye not supporte ne socour them and certainly the Worlde is as one excommunicate/ for so as the excommunicate i the churche is not prayed for so oure lord Ihu criste prayeth not for the Worlde/ the Whiche all tymes prayed for his p- secutours/ and theym that crucified hym/ Alas to moche is he a foile that serueth suche a maister and

hath such a lord that in thende chaseth & kelleth out
his seruante naked and poze and Withoute hyre/
fo: so the Worlde doth: We rede of the Saulden of
Babilon the Whiche beyng seke in the cytie of da-
masens of a mortall disease confessynge hym selfe
of the shortnes of his lyf and of nighnes of his deth
piteously and in great lamentacions called to oon
of his seruantis and sayde to hym in this manere/
Thou Were Wounte to bere in my batayllis the
banner and the sygne of myne Armes / by tryum-
phant victoꝝy / No We a noon take and bere the sig-
ne of my soꝝo Wfull deth / that is to knowe this po-
re cloth and myscable shete and crye With an hy-
ghe voyce by alle the Cytie thies Wordes / see the
kyng of alle the orientall parties the Whiche dy-
nge and synnys hyng his dayes bereth With hym
noon of alle the richesses of this Worlde but oonly
this olde and pooze clothe oꝝ shete / And semblably
We rede of a yonge pryncce kyng of loꝝeyn beyng
in infirmitie offekenes / considerynge his dayes We
re shorte / and his deth nigh / beholdynge his palac/
houses and great edifynges: cryed in castynge ma-
ny sighes and pyteous teares. O my god my crea-
tour Ihesus / at this houre I see and wape knowe
that the Worlde ought Welle to be dyspysed.
Alas I haue hadde in this Worlde many sump-
tuous palacis: houses / and lodges With greate Ri-
ches / and now knowe I not Whether to goo: no-
ther eny creature that Wylle take and receyue me
this nyght in to his house / Consider thies thynges

poore and myserable synner and leue thy god and
thy felicity that is to knowe this deceyuable Worlde
byfore that by hym: and of hym / than be lesse in
soo greate and myserable pouertye / herken what
Saynt Jamys saythe / he that is frende of thys
Worlde: is Ennyme of god.

C And saynt Gregory saythe / soo moche more as
the man is nyghe the loue of the Worlde: soo mo-
che farther is he fro the loue of god / for the why-
che thyng manifestly oure Lorde Ihesu criste at
the houre of his passyon wente oute of the Cytie
of Iherusalem alle naked to be crucifyed and suf-
fer derthe / Wyllynge to shewe that they oughte to
flee the Worlde & his communitie yeuenge ensam-
ple that he that wolde folowe the fruyte and me-
ryte of his passyon: ought to Issue out of the Worlde
atte the leest by affeccyon / in fleyng the Worlde
ly conuersacion / and desprynge the spirituall.

C And for so moche oure Lorde Ihesu criste spa-
ke to Jeremye / sayenge / flee and goo oute of Ba-
bilon / to thende that euery parson maye saue hys
soule.

C By babylon as sayth Saynt Jerôme is vnder-
stonde the house of confusyon / and that house repre-
sentech the Worlde Where / In all partyes reyneth
confusyon as Welle in the clarge as in the commu-
ne people.

C And in Relygious as in seculars / and in olde:
as in yonge / & generally as Well in men as in Wo-
men / in such maner as saint Iohn sayth veritably

and With good right / All the Worlde is euyl: and
to all euyl it is obedient / Wherfore saynt Barnard
counsayllinge to flee the Worlde and vse a religi-
ous lyfe: saith on this wise / flee oute frome the mud-
des of Babilon that is to saye fro the Worlde and
saue your soules: fle to the Cite of refuge that to to
the religous lyfe: and there ye may for the euylles
passed do penaunce / and gette the Joye Eternall.
Wherfore a bass he you not ne drede the hardenes
or payne of doinge penaunce / for the passions and
affeccions of this presente Worlde: be not Wor-
thy ne sufficient: for to perdon the euylles and syn-
nes passed byfore. ¶ And therfore thinke of the re-
warde that is promysed by doinge penaunce in the
house of god / Whiche is the heuclly realme eternall
And for more ample declaracion of this mater: it
is to be noted / that We ought to flee this synfull &
miserable Worlde for .iiii. causes / firste thou ough-
test to consider that the Wylse Wyllyngly Wold be
parte for the conseruyng and kepyng of their hel-
the: placis corrupte With pestilence / and principal-
ly yf they fele and perceyue sckenes of disposicion
daungerous / In this maner is the World / for it is
infected With corrupte pestilence by thabboundaun-
ce of synne / And in so moche as synne is right con-
tagious sckenes: Soo it is to be fled and left. And
also the company of Wretched synnes / for it is vn-
sure and unholsome to them that be hole in all the-
yr membres: to solo we & vse the company of them
that be lepris and vnclene / In lyke Wylse it can not

be thyng sure to man: that Wyl be pure and cleane:
 to folowe this synfulle Worlde fulfylled With alle
 vices/ To the Whiche purpose it is sayd in ecclesia-
 stic/ in the .xiii. Chapitour. He that toucheth pyche
 in berynge therof: shall take some to Wche of so Wl-
 nes. And he that is companied With pro Wde: shall
 fynde some apparell or clothyng of pryde. ¶ And
 to save the trowth: It is a thyng Impossible that
 he abide longe in good Werkes that often frequen-
 tech With euyl parsones. And so: so moche saith
 the psalmyste/ With the hooly: thou shalt fynde the
 holy/ and With the euyl: thou shalt fynde the euyl/
 and soo as euyl conuersacion is noysaunt and hur-
 tefull: right so is the good company good & pfty-
 table/ for he that fyndethe good companie: fyndeth
 helchfull lyfe and haboundaunt in riches.

¶ And for a true declaracion: beleue verayly that
 full seldome it is seen: butte a man becometh good
 or euyl: after the company / Where he is enterter-
 ned/ ¶ And as saith Saint Jerome the hartis of
 chyldren is as it Were a cleane pure table: In the
 Whiche noo thyng is paynted/

¶ Wherefore it is a true lykenes: that the Workes
 and condicions that they lerne in youth: be it goode
 or euyl: they Wyl folowe in their aige/

¶ Therme lette vs Withdraue frome this Worl-
 de: as frome an euyl neyghbour/ For in this Worl-
 de is there not a Worse neyghbour: nor that so mo-
 che maye annoy vs: as the affinite and affection of
 synnes/ Wher With this Worlde is replenyshed.

¶ Secoundly the Wyle of their nature Withdra-
With ⁊ departeh frome the plac^s Where they haue
doubte to be trayed /solde/ oꝝ delyuered to the han-
dis of their Enmyes Whiche the Worlde doth from
day to daye/ Wherfoze the Woꝝdes of Judas that
betrayed his maister: is propre to that purpose:
Whiche saide he that I shalle kysse take and holde
hym/foꝝ he is that I shulde delyuer you /suche oꝝ
resemblable Woꝝdes saithe the Worlde to the deuyll
foꝝ he that the Worlde clippeth and kysseth and ly-
fritth vyppen in great honour: he betrayeth ⁊ peuetth
them into the handis of their greate Enmye the de-
uyll. **¶** Wherfoze thou oughtest Well to note that
in this Worlde there is noo suertie ne trowth / Foꝝ
as saithe saynt Jerome the molste greate and ma-
nifest signe of dampnacion: is to haue and solo We
in this cozpozall lyfe the pleasures/ the sportis: and
felicities therof and to be blyoued of the Worlde.
foꝝ he erreth and far goeth oute of the Way of Ju-
stice. that by riches and delitis enforseth hym to ple-
ase the Worlde. **¶** Thyrddly the Wyle Withdra-
With hym frome that place Where he Weneth the-
re be pell/ certainly soo is the Worlde a place right
plious / Whiche is called a See as saithe the psal-
myst/ the Worlde is a great see spacious/ of the Whi-
che as saithe saint Barnarde the difficulte of passa-
ge: and the multitude of passers proueth the daun-
gier/ as in the see of marcell if there be.iiii. chyp-
pes oon scarlpye can passe Withoute perell Soo is it of
the See of this Worlde/ of.iiii. soules one amonge

them With payne cometh to saluacion. This Worlde is lyke the diluue Where se We folk be saued in respecte of them that perillne. It is as the fournes of Babilon/enbraced With the fyre of hell/Wherfore aboue all thinge:man ought to dzeade and flec it/for by the Wynde of in a lytell Worde: man is enbraced to the fyre of Ire/And for the beholdyng of oon Woman:is enbraced With the fyre of lechery/and for the beholdyng of one precious Juell:is enbraced With the fyre of couetous concupiscence.

¶ Fourthly We see by experince that man gladly Withdra With and departith frome hym that desyret hym/and principally frome his Capitall Enmye/

¶ And oure capitalle Enmyes the deuell/prince of the Worlde that nyght and dape mannyseth oure deth/frome Whome Withdra We vs: When We for sake the Whorlde/ ¶ And for so moche saith Ecclesiastic in the. ix. chapitour holde the alway far frome a man that hath the power to flee the by the Whiche man is vnderstande the deuyl/that man is ouercome by as saithe saint Mathew in his. xiiii. chapitour such thing be doon by the euyl man vnderstadyng the deuyl oure gostly Enmye. for Whiche cause aboue said: We ought to knowe & vnderstonde that the souerayne remedy to ouercome the Worlde is to flee and departe ther With/ And to this purpose We rede in the lyfe of faders/ y^e saint Agryme beyng resydunt & dwellyng i the palace of the Emperoure:made his Orison to god saynge/lorde I pray the addresse me in the way of

heltch/in the Whiche Prison makynge came to hym
a voice: saynge/ Agayne fle the Worlde and the men
therof: & thou shalt be sauēd / And a noon after the
hooly man Wente in to a deuoute Religion/in the
Whiche place he prayed semblaby as he had don a-
foze/lorde addresse & she We to me the Way of helth
And agayne a voice ans Wered hym/ agayne fle o-
uercome/kepe silence/ & rest the/ Thies be the rotes
to fle synne/by the fleyng:is ouercome the concupis-
sence of the flesshe/by keepynge silence:is ouercome
pryde/by rest & seassinge the loue and desires of the
Worlde:couetise/ & auaricie is ouercome. Item Also
doz she With vs i this maner to dispraise the Worlde
yf thou wilt lyue i rest:take a Way & put from the
all thingz that may noie:oz take from the:thy gode
purpose/be come to the Worlde as dede/ & so y^e Worlde
to the nother care for the glozy of the Worlde mo-
re then thou Were deed/dispraise i thy lyf: the thigz
that thou maist not haue after thy deth/of this ma-
ter speketh saint Jerome in this Wyle/ O lyf of the
Worlde: not lyf but deth/ a lyfe false & deceyuable/a
lyfe mired/and medled With disters/A lyfe shado-
wed With lyes/no We as a fresshe floure: & a noon
dye/a lyfe fragile & caduke/O lyf miserable:to the
true lyfe contrary / that the more he groweth: the
more he mynyssheth/the more he goeth forth: The
nygher is the deth: O lyfe full of snares. Ho We
many haste thou in this Worlde:of miserable men:
taken and Wrapped in thy lases / ho We many hast
thou ledde and dayly leadech:in to the tourmentis

infernall. ho We moche is he blessyd that may kno-
 We thy sotelties/moche more is he blessed that hath
 no cure of the/and disprayerth thy blandysshing/ &
 right blyssed ought he to be called: that is Deprived
 frome the saint Augustyne saith the World cryeth:
 I shall faile the at nede & the fless he cryeth. I shall
 fall all to corruption / No We aduise the miserable
 syn: Whiche thou Wylt folowe/ Alas right dere fre-
 de if chies thing/ beforlaide/moue the not to dispise
 and condempne the Worlde/herken the speakyng
 of saint Bernard to them that loueth this sorowful
 Worlde/soro We/payne/and trauayle/be to them to
 the Whiche is ppayred the mere of Wormes/laboure/
 flames of fyre/thurst/continually wepyng/and
 gnastinge of teith. And also the horrible face and lo-
 ke of deuillis/ And soro We may be sayd to them: y^e
 be in that perpetuall tourment: Where deth is desi-
 red night and day/and neuer shall come/for cursed
 synners in that tourment: Demaundeth dethe/ but/
 dye shall they not/for incessantly they shalbe tour-
 mented in euerlastinge horzour. No We miserable
 synners thinke ye no We: What soro We and lamen-
 tations shalbe When the pore synners shalbe sepa-
 te and put out frome the company of the iuste peo-
 ple/ And When they shalbe geuen to the poWer of
 deuellis / and shall goo With hym to eternall tour-
 ment. Deprived and departed from the glorie and
 felicitie of paradise/in soro We and payne perdura-
 bly dwellyng in helle/ Where the fendis Without
 seasynge: shall alwaye trauell and troument them

He that thus shalbe tourmēced: shall neuer dye but
euer lyue Without hope or mercy / & for more aug-
mentacion of sozo We: the dampned shal lyue With-
out deth/and dye Without beyng consumed Wher-
fore it is to be noted What Isodore saythe / yf thou
haue the Witte of Solamō: the strength of Sam-
pson: the tyme and longe lyfe that Enece hadde: the
might of tholomeus: the riches of Cresce: What mi-
ghte all these profite the at that houre/ Whanne thy
stynkynge infecte fleshe shalbe geuen to the Wo-
mes/and thy soule to hell/With the soule of the cur-
sed tyeche man: there myserably to be tourmented
Without ende/ Item an other thing ought to moo-
ue and amonisse the to flee and dispise the World:
that is to knowe: the shorte space and tyme of lyfe
and the houre of deth that to vs is vncertayne.

¶ Wherfore saith saint Gregory/ the myserable ob-
stinate synners: do purchase and desyre their cursed
byce/ vnder the shadowe and hope: of longe lyfe
and the good and iuste: leaue the gyfte of synne:
bycause they knowe and Iuge in theym self. The
shortenes and ytell Whyle endurynge of this pre-
sente right myserable World/ Wherof spekeith saint
Iamys i the. iiii. chapitour of his canonique/ What
thing saith he is our lyfe: but a vapour lightly ap-
peringe: and a noon adinchiled and losse / And as
saint Augustyne saith / Wo We shorte is the lyfe of
man frome his childehode vnto the decreped aige:
for yf Adam hadde lyued sithen the tyme god four-
med hym vnto this daye: and now we dyed: What

profyre shulde be to hym the lengthe of his lyfe.
C For What is oure lyf but the course to the deth/
Whiche maye not be letted / but it behoueth vs al-
Waye to attende the houre: that our souerayne loz-
de and god hath lynytted / For in hym only is our
houre certaynly determyned / to the Whiche purpo-
se saithe Senec / frome daye to daye we shall dye/
for euery daye is taken frome vs acertayne of our
lyfe. **C** my dere frende yf thou Weale consider
and loke vppon thy self geuyng hede to these Wor-
des before Written: and perseuerantly prynte them
in thyn herte: thou shalt haue noo mynde to synge
any other songe: in this Wretched Worlde: but oon-
ly this / I languyshe in myserie / and continually
goo to my deihe / forgettyng the tyme of longe lyf
in this pſent Worlde / For truly thou art deceyued &
thou hope of longe lyfe / And therby to possede ma-
ny yeres the temporall Joies and delytis of this de-
ceyuable Worlde / not soo my frende not so / for day-
ly thou seest the contrarie: & as the spalmyste saithe
man is made semblable to vanitie: Whiche lyght-
ly passeth and consumeth: as a shado we.

C Of the vayne Joye / might / dignite /
honours / and riches of the Worlde.

If thou Wolde knowe What is the Joye/
might/dignite/honours/and riches of the
Woꝛlde vnderstande and herken the p
phete Baruc in his thirde chapitour/the Which de
maundereth in this maner / Where be the princes of
the people: that had seignorie and domination of
the beltis of the earth / and that played and disported
With the birdes of heuē / Where be the men that ga
dereth golde and siluer: and asseye them in their tre
asour/ neuer satisfied With gettinge / I Wys they
be all passed and deed/ and descended in to hell/ and
other become in their placis / Whiche nowe Joye
and vse of their goodes that they leste / And Where
be the grate clerk/ and the creatours: or Where be
the great dyuers in excessse and suphaboundaunce
of meat/ or they that haue put their pleasure to no
rishe horses/ palfreys/ and suche other / And Where
be the p / Emperours/ kynges/ dukes/ princes/
Marques/ Ecles/ Barons/ noble Burgeis/ Mar
chaunt/ laborers/ and folk/ of all estates/ they be all
in powder and rottennes/ and of the most greate:
ther is noo more but a lytell memoꝛye vppon their
sepulchre / In lyes conteyned/ but goo see in their se
pulchres and tombes/ and loke and thou canst wel
knowe/ and truly Iuge: Whiche is thy master: &
Whiche is the verler/ Whiche bones be of the pore:
and Wiche be of the riche/ deuide yf thou maye: the
laborer from the kinge/ the feble frome the strong
the faire/ from the foule/ and deformed / No We cer
tainly it is Well to be vnderstande that this Woꝛl

dely Joye: What that eue may come of it: is to be
 fled/ firste for it is ryght vyle of condicions. Se-
 coundly/ for it is right false of promyse: Thirddly for
 it is right frayle/ and vayne in endurynge/ fourthly
 for the retribucion is right cursed/ & dampnable
 I say then firste that the Joye of the Worlde is to
 be fled: for so moche that of his nature: it is right
 vile and detestable/ Wherof it is Wytten in the fir-
 ste of Machabeus/ in the secounde chapitour/ the
 Joye of the Worlde is donge/ Wormes/ and corrup-
 tion/ Whiche this daye is lyfte vppe and set on hy-
 ghe: & to morowe no thinge shalbe found/ beholde
 then amonges all thinge/ What is more detestable
 then donge/ and amonge the beest/ more vile then
 the Worme/ And thou shalte saye that the Joye of
 the Worlde is noon other thinge: butte donge and
 Wormes/ Whiche ought to be Withstande and dis-
 praysed of men. The Joye of the Worlde also/ is as
 the rotten Woode/ of the Whiche the philosopher te-
 cheth/ and therperiens appzeueth/ for of the nyght:
 it shyneth/ and is pleasaunte/ and on the daye: it ap-
 peryth rotten/ and nought What other thinge is a
 man full of vayne glozy/ that in hymself taketh su-
 che pleasure/ but oonly a lyght and clernes faynte
 and deceyuable: Whiche the Jeen of the poze crea-
 turis: that be Weyke/ feble/ and sekely Iuge by-
 holdynge our Wardly: to be the true Joye of felici-
 te/ But Whanne the pytuous daye of Iugementie
 shall come: In the Whiche almyghty god shall illu-
 myne the hydde and secrete thyngis that no We be-

in derkenes: and shall beclate and open the coun-
sayll of heris: chenne they that no we seme and ap-
pere glo:us: shall thenne appere so vble and fulle
of Rotennes/ and of all people caste oute and refu-
sed/ as stynkyng and abhomyable.

C For suche folkis that hathe the Riches and tyns-
saunce of the Worlde: be semblable to a backe: that
in the night flieth and shyneth: and in the day With-
dra With/ and hideth hym/ and apperith alie blacke
Alas yf thyes pooze and myserable people that in
cheir vayne riches puttyth their glo:z: Which here
after shall retorne into duste: With fylchynes of
cheir fleshe: and no we in this myserable Worlde
by dignite and greate power be exalted: Wherby
they oppresse and ouercome the power: Whose pri-
de shall shortly be swaged/ by cruel deth then appe-
ryng blacke / and rotten / Worlde consyder thyes
thinges byfore sayde.

C I can not thinke butte they Wolde condempne
and haue in abhominacion: the temporall glo:z of
the Worlde seyng and consideryng the oppynion
of sainte Jerome/ that saith: it is impossible that
man in this Worlde and in the other: shall appere
glorious/ **C** For the secounde we ought to flee
and leaue the gloze of the Worlde: for it is right
frayle/ and neuer assured ne conformed in stabilitie/
But falce and defectiue/ as is che smoke or vapour
and odour of the floure/ **C** The smoke is of that
nature that the more it procedeth in higheth: so mo-
che it mynyssheth of his puyssaunce/ and substaun-

cc. ¶ In so moche that synably in mountynge soo
hyghe: it consumeth and vanissheth. ¶ The flour
semblably Whiche hath greate odoure: and for a
lytell shorthe tyme in sauoure and colour noble and
pleasaunte/ by a lytel Wynde or haete of the sonne:
it is deade/ & dyed & leaseth bothe sauoure/ colour
& odour/ So is the Joy of this Worlde/ as Writeth
Iflayn in the.iiii. Chapitour/ alle thinges that god
hath created in flesshe: is as the hey / and alle
the glozpe of the flesshe is as the floures/ of the sa-
me: the hey be cometh dnye / and leaseth his colour
and flour/ sod is the glozpe of the Worlde bayne/
and infructuous/ lygh: and transitory.

¶ And soo be they that loueth the worlde / as the
hey sone dnye and deed/ a noon as they become out
of the erth/ ¶ Wherfore saith ecclesiastic/ all tem-
porall myghtis/ alle corporall lyfe/ is this daye du-
tinge: and on the morowe ded/ and at an ende/ Be-
holde Where is now the glozpe of kynge assurey:
Whiche behelde vnder his seignorie and domina-
cion: the nombre of. xxvi. prouinc/ Where is the glo-
ry of kinge Alexaunder: that put all the erth vnder
his subieccion/ and obeysaunce: so as it is Writen
in the firste of machabeus/ Where is now the glo-
ry of all his empire or the realmes: that he put vn-
der his obeysaunce/ Where be the princ/: Wiche had
domynacion on the beest/ of therth: be they not all
passed: as Well the pilgrymes as the hostes of alle
sortes: What Was their contynuaunce: but shorthe-
ly goon and sodenly departed in the space of one day

They haue in vanitye passed theyr dayes: and
their yeres: in a shorte season/ and lyke Wylfe in va-
nitye they be departed & vanyshed and noon is aby-
ding/ for it is comon to all thing creat to dye/ & deth
is of suche condicion: that it beholdeth neyther ho-
nour: ne Riches / but is so cruell that it spareth no-
ne/ his course: and la We by alle the Worlde is so co-
mon: and egall: that it sparith no more the Empe-
tour/ kynge/ or great astate: than it doth the moost
caytife/ or po Wer creature/ for not Withstandynge
that the riche and mighty is noysshed in this Worl-
de With delicious metis: solo Winge his voluptu-
ous pleasures: by the Which his soule is defouled: i-
thende he shall bere no more With hym thenne the
mooste pore. **T**hirdly the glozy of the Worlde
is to be fled for it is right false and decepuable /
and holdeth to noon his promise/ not Withstandyn-
ge that it maye not yeue any man one moment or
space of tyme / yet it promisseth man suertie of lyfe/
beholde Who maye compare With kynge Alexan-
der/ and With the glozye that he had in the Worlde
he lost neuer batayll: but often ouercome gret mul-
titude of his Enmyes: he beseged neuer Cytie but
he Wan it/ there Was no prouince but he subdued
it/ to his domynacion yet not Withstanding all his
might/ at the hour that he had Went to haue ruled
and gouerned all the Worlde in peace: by a lytell be-
nom he Was constrayned to dye/ & so departe/ and
leue all that Worldey glozye / Wherfore man doest
thou solo We the Joye of this Worlde that in then-

de maye not socoure the/ of the Whiche saith Peter
 blesenle in a pistell/ the false deceivable glory of the
 the Worlde: abuseth and deceyueth his louers/ for
 what so euer he promisth for the tyme to come: or
 what so euer he pretendeth for the tyme present: is
 thyng of nought/ soden & passable as water kyn
 nyng/ fourthly the glory of the Worlde is to be di
 spised and fled/ for it is right curted/ and of euyl re
 tribucion/ it ledeh a man to no Joy but to all pay
 ne/ & confusion/ of the Whiche thynge speketh Osey
 in the.iiii.chapitour/ saynge the Joye of the Worl
 de shalle tourne to blame / and confusion: the puy
 saunce in to debilitie/ the Wysdome in to folye / the
 loue and delectacion: in to tribulacion and payne/
 for by Juste mesure & quantite for the gylt/ shall be
 in the ende payne equiuolant/ Wherof saynt Jero
 me spekyth in this maner to theym that loueth the
 glory of the Worlde: so: o We and mysery be to you
 that Wyll haste to goo to the Joye of heuen: by the
 Waye of youre Richesse/ for it is a lyghter thyng
 for a Camell to passe the hole of a nedyll yee: then
 a riche man to entre to the Realme of heuen / And
 for moze greate probacion he saythe / note not my
 Wordes: but the Wordes of Jhesu criste/ that saith
 the heuen/ and the erth / shalle passe and take ende:
 but my Wordes shall euer be true: ferme: & stable
 Therfore Wake and Wepe ye miserable synners/
 builtablisshed With the Wynde of inconstaunt for
 tune/ that confouderh and dispiseth other/ ye be der
 ked and blynded With good of vanitie: and With

digniteis: that ye haue frauddently/ and malyciou
fly: gotten in the Worlde/ The terme of poure lyfe
shalbe perauēture this nigh: kytt and broke/ your
soule in hell Without ende and Without terme: in
the intollerable and miserable tourment/ for as ye
haue not been With the good men continuall hel
pyng in labour ne suffered them to lyue by their la
bour/ but of your might hath diffouled and extor
ted them: so shall ye not only be intourment Wyth
men: but perpetually With all the deuylls in hell/
and so moche more as ye haue hadde Joye & glad
nes: so moche more in hell shall be prepared poure
greue and payne/ and more shall I save you our sa
uiour and redemer Jhu criste chafe in this Worlde
xii. Appostell/ of the Whiche there Was of noble ly
nage but only one/ Whiche Was saint Barthelme
We/ and one riche: that Was Mather We/ and al the
other Were poze fyll hers/ leuyng in payne and tra
uell of their body. ¶ Nowe sith it so is: that god
is iuste and true: and all thing is procedinge of his
mouth is pure trouth: veraily I thinke With gret
payne amonge alle the nobles and Riche of this
Worlde oon might be founde cōuenable and Wor
thy to helthfull election/ but enough maye be foun
de: that be propze and conuenable to the seruice of
dampnation. ¶ And for a lytell Whyle beyng/ in
hell they shall receyue their salarie/ And if by adue
ture: any / derke or blynded frome the true lyghte:
Wolde haue meruayll / and question of this Wor
deg: I shulde ans Were in this maner/ Whether We

beleue that for one deadly synne a mā shall be damnyed: yf he dye therin / is to be answered so it is.

Wherby it is to be concluded that this thing is considered amonge an hundred thousande Wyth payne one binneth maye be sauēd / An other question is this What is the riche With all his delyt and pleasures / Truly noon other thinge: butte a vessell full of synne/replete With pride/lechery / & couetous pyncipally to the riche mighty & noble: reigntyng many tyme alle synne and malidiccions. And they ought to be called theues/for violently they Robbe and steale frome the power: their salarpe/and defoulleth and putteth to deth them: that they ought to susteyne and noysshē / With the goodis that almyghty god hathē yeuen to susteyne the pore / certaynly the mischeuous and misrable synners that in their oonly richesses taketh their felicitye/oughte to yeue to the pore and in large theym: With the superfluous goodes that they put in their colthyngē and their arape. **T**hey take it to theym selfe: to their Ruē and dampnable confusioē / Butte alas they se the pore mēbres of Ihesu criste naked / and disputueyd: dyeng for hungre/and thurstē: & therefore they forse not/ but alwaye put their Tresoure frome the pooze / that is to Witte: the superfluyte and superaboundaunce of their Richesses in sumptuous edyfyenge of greate palacis/that maye be pleasure to the sight of mortall men/to beholde: payryngē greate diuers: the Riche: to the riche: further hyngē their dysshes full of dyuerse meatis/ and

fylling their belleis: and their caren bodyes: With
the delytis of the Worlde / hauynge noo pytpe /
mercy / nor compassion: of the poze that they see dye
for hungre. ¶ Miserable creature What other
thyngis is it thenne synne: suche a dampnable lyfe
consyder thenne / that as sone as the belly is fylled
With haboundaunce of meatis: the falce dampna-
ble lechery is presente / atte the yate / to dra We the
to eternall dethe / What Woldes thou that I sayde
moze of suche folkis / that in the honour and riches
of this Worlde: thus passeth thyr dayes / Certayn-
ly alle the tinges of mortalle men : cane not save
nor determyne the enoyme euylles / and synnes they
commytte for they be thynke them not of god: ne
of the deth / but yf it be by aduenture / in theyr slepe:
slepyng / or drempng.

¶ Suertly he lyghtely falleth in synne: that thyn-
kyth not hym selfe mortall / and knowyth not god
to be his Juge / Too moche an ignoraunte sole is
he: that of thyres thynges haue noo mynde / and
fleeth not this lyghte temptacions / settyng nou-
ghte by theym / and for to save the trouthe I beleue
that yf they had pflight knowlogyng of god their
creatoure: and kne We theym selfe to be mortalle:
they shulde not so offende god by synne: at the leste
so boldely and soo greuouly. ¶ Alas What doth
suche synners in the churche / and in placis of deu-
cyon: certaynly they goo full synfully to see and be-
holde the beautye of Women / Wherme they ought
to thinke of god and saluacion of their soule.

Theyr thoughtis is ho We they maye saylle by
 pon the See/ for to gedder and assemble tresours
 and Worldly riches for theym: and for theyr chil-
 dren/ thinkynge also ho We they may apparell and
 clothe their bodies: With precious clothynge to the
 Worlde most plefant/ & ho We they may make dy-
 uerse plaies and turment/ With suche other dispor-
 tis/ and delicate meatis/ to get and purchase the fa-
 uour of Women: to accomplissh he the concupiscen-
 ce of theyr cursed flesshely desires / O poore misera-
 ble and cursed synners: ye beto ignoraunte / What
 doo ye/ Alas ye dystroye your bodyes/ byfore the ty-
 me of your dayes/ and put youre soules to mortall
 deth. ¶ Wherof thinke ye cometh so many soden se-
 keness: but of to moche greate haboundaunce and
 excelsse of meatis and drinkis/ With che cursed dete-
 stable frequentacion of Women/ ye thinke to playe
 you With god/ and abuse your self/ ye for gette that
 the soules hulde obey to the body/ and in so doyng
 ye dystroye soule and body / byfore the tyme / And
 for a lytell shorte tyme of Joyous and songis here/
 it behoueth you after / to langour in eternall tour-
 ment/ & Wepynge Without ende/ Drinke ye/ eate ye/
 clothe you With dyuerse habitis/ in the often chaun-
 gyng of theym/ to thende that youre noblenes be
 reysed: and that no mortall man in honour excede
 you: and in hell shame and confusyon ye shall recey-
 ue/ Where shall be then youre greate dyuers of deli-
 cate and precious meatis/ the Wines of aromotike
 and confectid Wyth diuerse spicis / eate no We and

ye shall be Drunken: for after your death ye may noo
more do so/ but ye shalbe in hell With the cursed Ri
che that so dayly lyued in this delite/ And then ared
but oon drope of Water for to quenche his heate
and myght not haue it/ do euyl Woorkes and so we
the sedes of good Werkes in corruption: and in so
ro we & curlydnes ye shalle gader your seed at the
day of iugement When it shalbe sayd to you cursed
synners to the eternall fyre of dampnaciō/ Whiche
is to the deuyll & to his folkis made redy/ Alas hart
more harde thenne is the stone: Wolde thou abyde
that day so terribble and so horryble: in the Whiche
thou shalt not only yelde accompte of thy lechero⁹
clothing: drunkenes: and of euyl spent tyme: ho w
thou haste lyued but With that: it shall behoue the
to yelde accompte of euery bayne Worde/ O mis
erable synier Why doste thou not amende tye/ Wher
fore tariest thou frome day to day to tourne the to
god/ Why doste thou not repente thyn euyl deuis
thy death is nygh/ that day and night is abought to
ouerthrowe the. The deuyll is as nygh to take &
receyue the/ Thy riches shall fayle the at nede/ the
wormes habideth thy flesshe/ that thou soo derely
hathe nozill hed/ for to deuour & gnaue it vnto the
tyme that/ after the daye of Iugement it be conioy
ned to the soule: that they may suffre to gather eter
nal payne/ O abused creature thou sechest & hopeth
to fynde by the vanities of this World Joye/ dispor
te/ & infinite riches/ & they be noon/ but & thou Wyle
fynde Joy: & perpetual felicity: labour diligently to

seche the blessyd realme of heuē/ for there thou shalt
 fynde infynite Joy. The Whiche neuer I ye sa we/
 or ear euer hard/ noz herte of man can cōprehēde or
 thynke/ the Joy ppared for the louers of almyghty
 god. Nowe leue then thies vayne thing/ that in so
 shorte space be gone/ to thende: that thou mayst ha-
 ue in possession the goodis and felicitye of the Joye
 eternall. **C** Mas What shalbe of theym that ney-
 ther for the loue of god: the dꝛede of dethe: ne the
 tourmentis of hell: Woll leue their synnes/ But be
 sozo Wfull and displeasaunte: Whenne they maye
 no: haue their cursed pleasures at their Wylle and
 desire/ Whiche is so great displeasure to god.

C O ye Wretched folkis: sozo we bypon sozo we
 shalbe to you/ that laugh and reioyse you so in this
 sozo Wefull Woꝛlde/ for after in anguill he & sozo W
 full Wepynge: ye shall haue eternall sozo we/ Reste
 yet a lytell & imploye your dayes/ fyll the measour
 of your myseries & malic/ so that the idignacion of
 god: shall cōme vpon you/ be seruēt in this lytell ty-
 me: in vsing your outrageous plaies daūc/ dronke-
 nes/ letting the tyme vainly passe aslebling to your
 childer honours/ Richesses might/ & po wers/ aug-
 mētyng your noblenes & renowne: to thende that
 your children may folowe your lyf: & With you p-
 petually be dampned / But pauenture some maye
 saye that god is benigne and mercyfull / and redy
 to receyue all synners/ that to hym Wolde tourne/
 I cōfesse it to be true/ & not only benigne: but more
 benigne: then any may thiike/ & pdonech al the that

truly tourneth to hym/Alas is not god righte ben-
 igne: that endureth soo many Injuries: and suffe-
 reth and yeuech space and tyme/to the synners to a-
 mende and correcte theym self/but of one thinge I
 Wyl assure the/in that god is pyteous and mercy-
 full:in sufferinge of the synner:as moche is he iuste
 in punishynge the euill and iniquities/pet agayne
 it maye be sayde that a man Whiche hath by longe
 space of tyme lyued and in his dayes hath doon no
 goode deade:and if any he haue done:it hath been
 veray lytell/Albe it in tharticle of deeth he shall take
 penaunce/and shall opteyne pardone of his mysde-
 des/¶ A folyshe and bayne cogitacion of man:cur-
 sed and dampnable hope:that so Wolde habide to
 conuerte hym to god/at that daungerous nede/foz
 amonge an hundred thousande men/that ledeth su-
 che cursed lyfe:it shalbe harde to fynde one that at
 that tyme:can seche to god foz mercy oz pardone/
¶ O lord What gyfte/What grace: What mercy
 may mā are of god:ingendered & nozissned in syn-
 ne: & neuer lyued after the lawes of god / ne neuer
 knewe ne Wold here speke of him/ne y^e euer Wold
 knowleige his awne synne/ ne What it is to do pe-
 naunce/but if he knewe it in slepyng/What grace
 myght that man aske of god so knytte and drow-
 ned in seculare besynesse / the Whyche incessauntly
 thinketh What payne it is to leaue and foz sake his
 chyldren/on the one parte:Whom sekene constray-
 neth and opprellith on the other parte:the riches &
 tempozall good that he beholdeth and muste leue

to the Worlde: What soz we what heuynes maye
 toche that harte: When he seeth that of all good^s re-
 poyall he is perpetually depriued / & they maye not
 socour hym at nede / bayne & lyrell aualour I halbe
 to hym then: takynge of penaunce / for if he hoped
 of helth he wolde not aske pardon / and to make a
 breue conclusion: he that in his youth dyd not sha-
 me to offende god: in thende he shall not deserue to
 haue indulgence of god / What penaunce may it be
 to man that taketh it When he seeth to haue no mo-
 dayes in this Worlde / And if he shulde perchauns
 be worse then he was bifoze / And in effecte: When
 he knowith the dayes and tyme of his lyf at an en-
 de: then Wyl he aske mercy of god to do penaunce
 And after the retourning to helth of body: he shuld
 be worse of luyng / for truly as saithe saint Jero-
 me / I holde and asserme and by many experientis
 it is to be knowen: that theym whose lyfe in this
 Worlde hath alway ben euyl: can not be a good en-
 de / Whiche fearid not to synne: but alway leuyd
 after the concupiscence and pleasure of this Worlde
 For the Whiche / right dere frende consider in thy
 harte theis thing^s beforesayd / condempne and dis-
 prayse the Worlde With the bayne Joye / and decey-
 uable reioyses / for thonoure of hym: that is aboute
 all thyng / Alas What profite maye be to man the
 Wynnynge of all the Worlde: & after to suffer pdiciō
 & distruccion of his soule Remembre the that thou
 arte man and that thonour of the Worlde is the ve-
 ray lettynge of grace and that Worse is: it is the

losse of eternall helth Where haue We rede of any:
puttyng thei delit in the Worlde here: that hath
entered the euerlastyng Joye/ O ho We false & bai
ne is the Joy of this Worlde Whiche me so greatly
desireth / & they neuer seche for the great Joy of he
uen: that comyth only of god/ yf man Wold be pfer
red aboue other & haue ouer theym domynacion &
seignore: Is not he lyke to lucifer that saide: I shal
put my seate in the north & I shalle be lyke to hym
that is moste highe/ then loke thou proude man to
hym that Wolde haue hadde that hyghe astate:
Whiche for his pride Was cast into eternal Ruyn.
Therfore saith saint Augustine/ he is well blessid &
happy: that putteth his only desire i the heuely Joy
And reioysseth not hym self in prosprite of this Worl
de/ nother in aduersitie is shamed or abasshed/ he yf
thynketh that no thing i this Worlde is to be loured:
fearith lytell to lose & for sake the god & prosperiteis
of this Worlde for gods sake. The Joy of this Worl
de is noon other but as a blaste of Wynde: passyng
by the earis of man/ Weetfore myserable synner be
holde ho We thou arte blynded yf thou desyre this
Worlde Joy/ for as saith saint Anselme/ thou mai
ste not be in Worlde honour Without payne & la
bour/ Thou maiste not be in prelacie: Without in
mye & trouble/ nor in honour & highe dignite: With
out bayne glory/ & therfore if thou Wylt Withstan
de the dauger & pcell to the Whiche thou Runnst:
in desiryng tēporall honour & Joye of the Worlde:
Without doubte it is necessarpe to the: to leaue flee

and renounce the miserable vanities of the same.

¶Howe men ought alway to attende
and dreade deth.:



Remembre the often y^e
deeth solo-
With the
tarieth not/for it is Wri-
ten i Ecclesiastic' y^e mo-
che is it p^hytale to the
helt^h of man for to haue
often meditacōn & myn-
de of deth/Whiche is de-
clared i dyuerse plac^s of
holy scripturis/Wherof
he sayde Ecclesiastic'
sayth to the same purpose/Remembre and recorde
the laste thing^s that is to save deth/ the Joys of pa-
radys/and the payne of hell: and thou shalt neuer
cōmytte synne to thy dampnacion/ **¶**And to this
purposse sayth saynt Barnarde/the moost soueray-
ne felicitye:is contynually to thynke of deth/for that
man that berythe With hym the remorsse of consci-
ence:and the often thinkynge of deeth: shall neuer
doo synne to be dampned fore/and Saynt Augu-
styn confermyng the same:sayth/that there is no
thyng^e that so moche reuoketh synne fro man: as
ofē to thinke that he must nedes dye/for it makith

man to meke hym/and dispise alle bayne thinges/
and redy to accepte penaunce / for as saith saynte
Jerome/he lyghly dyspisyth all thingis:that thin-
keth alWaye to dye/ for he despisith fyrste the con-
cupiscence of his Flei:that considerith ho We soden-
ly he must leaue all thyngis in this Wo:ld: to the
Wo:ld:/and the concupiscence of the fless he is dis-
pised: When he considerith that his body in one in-
stante:shall be Wormes meate / Pride is dispised:
When he considerith in his harte:that he that Wyll
in this Wo:ld be aboue other:in a lytell Whyle af-
ter:shalbe put vnder the feete of all other / I Wolde
that princis and kynges Wolde vnderstande and
consider : ho We piteously it shall be houe theym to
leaue their Richesses/and the glo:ye of this Wo:ld
to be bozne and lodged:in an olde fo:le and stray-
te sepulcre lo We in the erth/to leaue also their shy-
nyng and beautifull palacis:for to entre in to a se-
pulcre horrible/and derke/ful of stynte and corrup-
cion/boyde of all Joye/and riches/and full of mise-
ry/haupnge neyther children ne louyng seruau-
tis / ¶ Where thenne shall be the pompe
and pryde the tyme passed Wyth the multitude of
seruauitis/that folowed theym/ or their riche shy-
nyng clothynge/ Certaynly he that hathe hadde
this Wo:ldly Joy and folowed in filcite this day:
to moro We maye be in his sepulcre / sorowfully gna-
wen & eten of Wormes/ Wherof spekith pope In-
nocent in this maner/my bretherne vnderstande &
beholde ye see a man not longe a goo lyuyng in

his house: noble/riche and myghty and sodenly po
 te and naked frome all goodis in his sepulcre / He
 that so moche hathe hadde tryumphe and honour
 in his hall and palace: lieth no We disformed vnder
 a tombe / He that Was accustomed With delicious
 meatis and drinke in his plour: is no We eaten and
 consumed With Wormes in his sepulcre / And lyke
 to this purpose Writeth peter dampen / spekyng of
 the memorie of deth in a pistole that he sente to a
 Countesse / O almighty god ho We meruellous is
 it to remembre and thynke on the bitter sorow We
 drede that the pore synfull soule suskeyneth and suf
 fereth / When it seeth and knowith that the world
 shall fayle and that the flesshe shall be departed fro
 me it / **W**ho We sharpe and bytyng prykkynge:
 shall thenne torment the soule / Whenne it remem
 bryth the synes that it hath comytted in this worl
 de / byekynge the comaundementis of god: and by
 negligence hathe lefte taccomplysh he them / It plai
 neth and Wepeth the tyme taken in bayne / Why
 che Was graunted and yeven to hym to do penaū
 ce / dredynge the strayghte vengeaunce of Juge
 mente vnreruocable that he seeth apere / It is con
 streyned to leaue the body / thenne wolde he ma
 ke amendis for the faultis of the tyme passed but it
 shall not be harde / It beholdeth bakwarde the ty
 me of mortall lyfe passed and gone: it semeth hym
 but a lytell way / a soden course / and a lyght passa
 ge. **W**hen he Wepeth for that he hathe losse in so
 lytell and shorthe tyme: the loue of alle sayntis / and

fo: so lytell transitoꝝ Joye: hathe loste the (Wete
Joye and gloꝝe perpetuall/and hathe shame that
he hathe obeyed to that carien body: Whiche is the
meate of Wormes/Whiche soule shulde haue been
presented in the company of aungell/When he co-
sydereth at that houre the Riches of mortall men
by the Whiche they be put to perdition: he Wepith
and in hym selfe is vtterly confounded/fo: the los-
se of the soueraigne clerenes in heuen/he kno With
That Whiche he loued in this Worlde: is but der-
kenes / At that houre and that sozo Wfull contem-
placion:the Iyen begynne to mcruayle 7 fo: feare
courne in the hede. ¶ The breste begynneth to
tremble and to beate. The throte is hoꝝose/and the
bꝛech shorte. The tethe become blacke. The lypis
and the mouthe: dedly and pale and alle the mem-
bres be shronke to gedder / And the baynes of the
herte:bꝛekyth/fo: sozo We/ And the fo: sayde signes
shalbe neighbours doynge seruise to deth.

¶ There shalbe present the horrible and euyl syn-
nes/ The false thoughtis and vnlaufull desyres/
The ydell Wordes that hathe be spoken: shall not
be absent/ but redy to bere bitter Witnesse againste
the doer of theym/there shall alle thingis be made
open and kno Wen/ Where noo creature shall flee:
but straightly geue attendaunce/ The horrible and
fearefull companye of deuylles: shall there be pre-
sent. ¶ And also the blessed companye of aungell/
to thentente that euery creature shalbe reWarded
accoꝝpyng to their demeritis/fo: yf the soule be

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founde Withoute synne: the holy company of aun-
gell shall represente it byfore god/ With great me-
lody and Sweete songe/ neuer to departe frome glo-
rye. ¶ And on the contrayre parte: if it be founde
in synne: the blakenes & fearefulnes of deuellis: a-
none With untollerable feare: shall strike & synghet
the cely soule/ With so great violence: that it shalbe
throwen do Wne/ & compelled to depte oute: frome
the body of miserable flesshe/ Then goth the soule
aboute to euery membre of the body/ first to the lip-
pis: To Whom the lippis doth say/ O soule What
Wilt thou do/ It answereith sayynge/ I muste dep-
te & go out of this body/ The lippis geuyth answere
sayynge/ thou came not in to the body by vs: nor
by vs shall go out/ Then the cely soule goth to the
eares and to the nose thirlys: & they make answere
to it in lyke Wyle/ After Warde it gooth to the Jen-
By Whome it entred in to the bodye: and vyppre to
the crowne of the heade. And lokynge aboute by-
ther & theder: it takith greate thought/ if it be damp-
ned/ sayynge: vnto it selfe/ O Cursed soule of the
excōicate/ theef/ ad adulterer/ fornicator/ piunter/ ex-
torcioner/ And anone it lokith aboute and seith the
besture Whiche it hadde at the founte of baptisme/
Whight & vndefiled: and nowe blacker then pye-
che: With a greate voice it crieth & Wepith sayynge
Alas alas Who hath chaūged my besture/ Whiche
was so faire & p̄cious Whiter then sno We clere
then cristall/ At this sozo Wfull clamour appith vnto
to hym the deuell that to this: hath eguyded & go-

uerynd hym saynge in this manere. ¶ O my soule and my loue matuell the not / For ic am I that hath made redy to the this clothynge / take comforte to the / for thou art not a lone: but accompanied With the moost parte of the Worlde. ¶ Then saith the sorowfull soule: What arte thou that spekyth to me / The deuell shall answere I haue tolde the I am he that hath made redy this clothynge to the / I haue shewed my lyfe to the in the Worlde.

¶ Thou haste obeyed and belcued me in all thyngis and With me laboured / Thou haste done and accomplished all my counsailes: And therfore thou shalt come and abyde With me in the realme Where is and shalbe euer lasting sorrowe Without Joy hunger Without meate / thirst Without drynke darkenes Without light / putrification and synke Without any good odour or smell / sorrowe Without comforte / Waylynge Without remedy / Weeping Without ende / moyses & piteous clamacions Without silence / howling Without Joy or rest / brennyng fyre Without any quenching / Wynde Without tranquillite / colde Without a trespasse or meane / heate Without ende / and all euill Without hope of good / And therfore my frende ryle thou and come With me / se here the Angell of hell that cometh to mete the: and shall synge right bitter songis of sorrowe and heuyness / And thenne on the other parte shalle appere the good Angell / to Whome he was comytted by god. And he shall saye in this manere blessed & happy be they in this Worlde that fleeth

and Withstandeth this right foule and cursed clo-
 thinge oꝝ garment / O cursed soule of the deuyl /
 vnhappy creatur / that of almighty god is cursed /
 in this Worlde haue dwelled With the ⁊ thou halt
 not seen me / I haue taught the / and thou Woldeste
 not vnderstande me / I haue geuen the counsayll:
 and thou Woldest not here me. ¶ And therfore go
 in to the handes of the deuilles / in to the place of p-
 petuall tourmente Whiche is prepayred and made
 redy: for the / for thy cursed Workes: thou art now
 condemned / Alas Who may thinke oꝝ deuyle the
 bytter company of deuylles / Waytinge With soꝝ-
 we: risynge on euery parte: and beringe dart and
 speres of hell / by the Whiche: the poore cursed soule
 is taken ⁊ ledde With great soꝝwe / to tourmētis
 sayng to hym / O soꝝouful captif how proude hast
 thou ben tyll now: how viciously haste thou ly-
 ued With howe riche and precious habitis haste
 thou been in the Worlde: now we say vnto vs / Wher-
 fore eatest thou now thy dilicious meat / Why
 art thou not clothed With riche clothyng / Wher-
 fore haste thou not now care and thought of thy
 Riches / Wherfore comfortis thou not the With thy
 Wyfe / children / and frendis: Wherfore spekest not
 With theym / And after theis Wordes the soꝝoufull
 soule With wepinge and lamētacions: cursyth the
 body saynge in this maner / O temple of the deuyl
 ¶ Thy cursed Workes and operation hath pollu-
 ted and filed me / O cursed erth: O habitacion of sa-
 thanas: Rise vp and come With me / to thende that

thou mayst see the place of tourmentis: that by the
to me is made redy in the Whiche I shall be With-
oute reste tyll the daye of Iugemente / and after
that daye: thou shalt be With me in eternall dam-
pnacion / Cursed be thyne Eyes that Wolde not see
the lyght of trouth / And the Way of Justice of god
Cursed be thyn eares that Wolde not here the Wo-
des of eternall lyfe / Cursed be thy nose thirles that
Wolde not receyue the odour of holy vertues / Cur-
sed be thy lippes and thy tounge : that Wolde not
taste the Joye and eternall gloze / that Wolde not
open the doze of pray synge: to thouout and exalta-
cion of theyr creator / Cursed be thyne handis for
by theym: almos hathe not been yeuen and presen-
ted to the pooze / Cursed be the in Warde partis of
thy harte: Whiche hathe in this Worlde yeuen and
brought forth the many false and euyl counsaylles /
Cursed be thy feete: that of the churche of god / ha-
the not vsited the pathes and steppes : Cursed be
all thy membres: Whiche neuer despyred celestyall
Joyes / Cursed be thy Workes : Whiche hathe ta-
ken / chosen / and excepted: the euerlastynge tourme-
tis / Beholde my dere frende : of ho We greate pa-
rell thou myghtest delpyer the: and ho We greate fe-
are thou myghtest flee : yf in this Worlde : thou be
fearefull and thynkynge of deth. Study to lyfe soo
in this Worlde: that at the houre of deth: thou may-
ste haue moze cause to reioyse thenne to dreade / of
feate / lerne no We to dye in thys Worlde : and dis-
praysle alle Worldely thynges / to thende that thou

mayste haste the: With Ihesu Criste vnto Joye/
Chastes thy body With penaunce in this Worlde: to
thende that after thy dech: thou mayste haue sure
and parfite hope of eternall lyfe.

¶ Do ho We happy is he and Wyse: that taky the
thought and inforseth hym selfe to lyue soo in this
lyfe: he that Wyll eth 7 desireth soo to be founde af-
ter his dech.

¶ Alas Worke thou and purchase
With alle thy myght and po Wer/ thy helth: duryn-
ge the tyme that thou haste space/ for thou ko West
not Whenne thou shalte dye/ nor What thou shalte
fynde after/ haue noo hope ne truste to thy frendes
nor kyndesmen. For certaynly they Wyll soner
forgete the: thenne thou thynkest/ yf thou haue
not no We cure and remembraunce of thy selfe.

¶ Who Wyll haue it for the after thy dech/ Alas it
is moche better in this Worlde to prouyde hastely
for thy necessytyces in doyng some goode for thy
self: then to haue hope 7 abyde of the helpe or aide of
other as lōge as thou haste space: assemble and ga-
ther to gether immortall Riches: by largely yeuyn-
ge of almos/ purches and getvnto the in this Worl-
de: hominable frendes/ that is to saye: the saintis of
paradyse/ to thende that by thy good and merito-
ouse Workis: they maye receyue the to the Joyes
celestyall for as saynte Gregoie saythe/ We ought
dayly Wyth Weppynge teares remembre and haue
in mynde/ ho We the prynce of this Worlde atte the
houre of oure departynge Wyll demaunde or aske
of vs the accomptis of alle oure Workes/ Saynt

Barnarde saith/ **I**n my soule What maner of feare
and dreade shall it be: When it shalbe houe the to le
ue all maner of thingis/ of the Whiche the presence
Was to the right Joyus/ and the sight right agrea
ble/ and all alone lefe: shall thou goo and entre in to
a region vnkno wen/ & thou shalt see come agayn
ste the: monsters hugly / and abhompnable Wyth
hornes/ Who is he that shall come to socoure the at
that daye/ of greate necessitie/ Who shall kepe the
frome Ramping Lyons: prepared fode and meate
Then may noo body yeue to the comforte ne con
solacion/ **B**ut other Wyse it shalbe of true and
iuste soules/ for the holy aungell/ shall come again
ste them. the Whiche shall constayne and put a bac
ke the deuyllis: so that they shall not lette ne trou
ble the holy soules. **A**nd the same: vnto heuen
With Joye and melodye shall beare/ Saint Bar
narde spekyng of the synfull soule: saith/ in this ma
nere. **T**hat at the oute gate or issuyng of
the body. It hathe dreade: feare: shame: and con
fucion / to the regarde of the greate Joye of god/
Wherof is Written in the spalmes that the deth of
synners: is right euyl/ it is euyl in the lealyng of
the worlde/ It is worse: at the departyng of sepa
cion of the soule and the body/ And verie greuous
for the bytyng of the stynkyng vermyne/ And for
the greate heate and brinnynge of euerlastynge fy
re/ And Worste of all: is the losse and the seperacy
on of the sight of god/ For Whiche thing/ right de
re frende cōsider that deth can not fayle no/ be put

backe/the houre can not be knowen/ And the tyme
of god ordeyned: can not be meaued / And therfore
certaynly: When the assured lyfe is accepte in deuo-
cion: the deth of the right wysman is good/ For. iii
thynges/ firste it is good for reste. It is better by
rene wyng: and beste for the suernes and Sted-
fastnes therof.:

Of the Joyes of paradys/
and paynes of hell.



It is Writen by saint Paule in a pistole that
he sente to the correnthioes in the. v. Chapi-

toure that the Eye of man hathe not seen : not the
eare harde: or harte can thinke: the Joyes that our
lorde god hathe & prepayred to his frendes & louers
O poore Wretched & synfull soule gyue hede diligēt-
ly: What Joyes/ howe great Joyes / & howe ma-
ny they be: Whiche be prepared in heuen: to the lo-
uers of god/ to thē that all thinges in this Worl-
de: may be to the: vile & adiecte / for certaynly it is
to be knowen/ that the Joyes of heuen be so great
& many in numbze: that all arismetrickes by theyr
numbres: can not numbze ne mesure them/ nor all
the gramarians and ritoriciens With all theyr say-
re spechis: can or maye declare them / For as it is
sayde before: neyther Ye maye see them : nor Eare
here: nother the harte of man maye comprehend
them/ for certaynly in the glorie eternall: all the sa-
yntes shall Joye theym in the vision of god / Aboue
them: they shall Joye the beaute of heuē & of other
spirituall creatures/ they shall Joye Within them:
of the glorification of the body/ & nigh vnto thē: the
associacion and company of aungells and men / A
Worthy doctoz named anselme putteth and decla-
reth. vii. yest of the soule/ that the iuste people shall
haue in the celestiaall beattitude/ first he putteth the
yest of the bodye/ as beautie lyghtnes/ strengeth/ li-
bertie/ and helthe / Of the beautie of Iuste people:
saith this doctoz: it shalbe scue tymes more shynyn-
ge then the sonne is now/ the Whiche Witnessith
the scripture saynge thus / the vertuous persones
shall shyne: as the sonne: in the Realme of theyr fa-

der (Wetnes shall so accompany iuste lyuers: that
 it shall make theym semblable oꝝ lyke: to the aun-
 gells of heuen/ Whiche frome heuen vnto the erth:
 and frome the erth vnto heuen: transporte them self
 lyghter and sodenlyer: then the mouyng of a syn-
 ger/ Of the Whiche (Wetnes is made a familiar ex-
 ample by the beamys of the sonne / the Whiche ry-
 syng in the Est: attaineth and toucheth the farthest
 parte of the West / that by the sayde example: We
 maye haue true hope and truste: not to be In pos-
 sible that is spoken: of our (Westnes to come/ Wher-
 fore they that shall accompany them selfe With the
 Cytezens of the soueraigne cytye: shall excede and
 passe all other: in vertue and strength / as in moo-
 uyng/ in tournyng oꝝ in any other acte doynge/
 and in all thercercylng of their Workis shall not
 suffre ne endure no moze labour oꝝ trauell: thenne
 We suffre in the mouyng of our Jen/ And therfore
 I pray & require the/ that no thyng excede thy sou-
 le/ Whiche hath taken the similitude of the aungell
 Geuen of almighty god vnto it/ Wherfor it must
 nedes folo We: that lyke Wylse as We may receyue
 the po Wer & similitude of aungells: so We may ha-
 ue the suertie & libertie of the / for certainly lyke as
 vnto aungell may be no lettyng noꝝ gaynsaying in
 this World: but at their owne Wyl: In lyke Wylse
 shall ther be noon obstacle noꝝ let to hynder vs/ noꝝ
 Wall ne clausure: to kepe vs out/ noꝝ yet Element:
 Whiche vnto our Wyl: may Withstað oꝝ amoye/ &
 as to speke of thelth: What thing can ther be better

to iuste people: then helth and reſte/ What ſykenes
may anoaye theym that ſhalbe. ix. the porte of true
helth/ and in effecte We ought to beleue vndoubta-
bly: to holde and afferme thelth of the lyfe to come:
to be ſo noble/ in corruptible / and imouable: that it
fylleth man With an Inſuperable ſwetnes of hel-
the/ Whiche ſwetnes can not be reherſed/ So that
all hurt: ſuſpicious/ and contrarieties: be there cō-
ſumed/ Item in the lyfe to come there is a deſire of
delit: that fylleth and repleniſſ heth the good peo-
ple: With ſuche an Ineſtimable ſwetenes: that it
is felt in euery pte of the body/ that is to ſaye in the
Eyes/ Eares/ mouth/ hand/ fere/ and harte/ With al
the part of the body and all the membres by order
eche one ſingularly/ and alſo al in one: ſhalbe fulfyl-
led With that ſweete dilecciō ineſtimable/ In ſuche
maner: that euery oon With the prouiſion and glo-
rye eternall: ſhall be fulfylled/ Wherefore he is right
ignoꝝante of his helth: that Wyl ſette his thought
his harte: and his affeccion: to the pleaſures of this
Woꝛlde/ Whiche is vile and ſaylyng/ Furthermoze
they that ſhalbe in the Joye eternall: ſhall lyue per-
durably/ not oonly the lyfe: as Woꝛdely creatures
deſire here: but they ſhall haue ſuche lyf: as is/ Writ-
ten: that is to knowe: the right Wyſe true people of
god ſhall dwelle With hym and With ſaynt in pa-
radyſe eternally/ many other thing be and ought
to be adioyned to the ſoule: Whiche god hath crea-
ted ſo nobly/ that is to knowe: amittie/ ſapiens/ con-
corde/ might honour aſſuraunce/ and Joy/ And as

to the fyrste: Sapience shall be suche in the lyfe to
 come: that the soules shall knowe all thinges: what
 they wyll/ by the gyfte of almyghty god / Whiche
 knowe with all thinges presente: passed: and to come/
 For i that Joye sigulerly eueryche knowe with other
 And then no thing may be counsailed or hydde: of
 what people: of what countrey: or what kynrede
 place or workes: they haue ben: or exercised in their
 lyfe/ in suche maner: that by loue: the diuine puilau
 ce and satuent dileccion: shall make theim pfyte/ in
 true and stedfaste loue/ as vnied & comuned in one
 oonly body / of the whiche our lord Ihu criste is
 chefe and hede/ whiche is the true peace and pfyte
 loue/ for alle shall loue to gether/ the oon the other/
 as the membres of their propre bodyes / For thou
 shalt loue other as thy selfe: and other shall loue the
 as their self / & thou shalt haue haboundaunt with all di
 leccion: as thy true & pure possession/ And therfore
 beholde and remembre hym that all thies thinges
 shall yue vnto the/ And so by a swetnes vnable to
 be spoken: thou shalt loue hym more then thy self/
 So shall there be amonge them that be saued seen
 suche concorde: that thou shalt not fele or pceiue any
 thinge contrary to thy wyll/ We shalbe also one on
 ly body / & one oonly soule: wedded to our lord Ihu
 criste and more discorde shall there not be amonge
 vs: or discencion: then now is in the membres of
 one body / & as thou seest & knowest the mouing of
 thynne Iyen: of what pte the oon turneth the other
 anone after foloweth: so shall it be of the/ for wher

thy Wyl shall be: thou shalt have soderly / And yet that
more greate is to recyte: the Wyl of god shall not
be contrary nor dyuerse to thy Wyl / but so as thou
woldest he shall Wyl: and his Wyl shall be ferme-
ly thine / for the hede neuer contrayes to the mem-
bers **C**onsyder then Whenne thou shalt haue god
concorded and vnied at thy Wyl: thou mayste no
thinge desyre: but at thy Wyl it shall be done / for
thou shalt haue the Wyl of almighty god: accordin-
ge in all thingis to the / **N**o We then syth thou may-
ste haue so moche in thy possession: thou oughteste
well to be contente and to esteeme in thy selfe: that
that thou then shalt be in assuraunce of lyfe perpetu-
all / Whiche shall neuer parte frome the / and be dis-
charged frome all diuersities / for noon enemy may
perse this inestimable Joy / nor shall atteyne: for the
multitude of theim that there be possessed / Whiche
be thousande thousandes / and innumerable thou-
sand / that haue fruction and Joye: With one hole
blessednes / in suche condicion: that eueryche of them
takyth delectacion as moche in the Weale of other
As in theym self. **A**nd furthermore / they enioye
theim in the vision of god / the Whiche aboue them
selfe they shall loue / for the Whiche thinge it is to
be considered / that syth it is so that the blessed shall
be fulfilled With suche felicity and Joye: the poore
myserable dampned synners: shall be on the contra-
rye parte / tourmented With innumerable paynes /
for soo as mercy / strength / beautye / lyghtnes / fre-
dome of Wyl / shall be to the right Wylse people. **S**o

by the contrarie:shalbe to the synners/ synkyng
 drede/ langoure/ soze we/ and tourmentis/ With all
 maner of paynes / for the perpetuall Joye that the
 right Wylle shall haue/ shall be to the synners inter-
 mynable payne and tourmente. ¶ And for to
 speke of the sapience of the right Wylle / It is to be
 vnderstand/ that theyr knowlege: shall be to theyr
 augmentation of Joye/ honoure/ and exultacion.
 And to the synners: theyr knowlege shall be: We-
 pynges/ confusion/ diminution/ and lamentacion/
 And of the amitie With the Whiche the right Wylle
 be to geder bounde: yf any porcion of Amitie be in
 the dampned. It shall be to the Augmentacion of
 their tourmente/ for as moche more as oon hath
 loued an other in vnlesfull loue: The more shall be
 their soze we/ tourmente/ and payne/ for they shall
 haue disorde With all creatures / and alle shall di-
 corde With them / For all disourmitie and cala-
 mitie: shall folow them / & shall be yeuened to them
 suche malediction: that the thyng Whiche they de-
 syre they shall not haue: and alle that they wolde
 not haue: they shall haue/ And so in steade of good
 thy shall obtayne perpetuall shame/ and inestima-
 ble dyspysing/ by the Whiche they shall be Withou-
 ten ende: closed and depriued frome all Joye/ and
 felicity/ And as the frendes of god their souerayne
 creatour: shall be firmly assured: neuer to lese the
 goodis and glozy eternall: So the myserable and
 dampned senners/ shall euer be in desperacion/ for
 so moche: as they shall knowe euer to depte frome

the payne sozo we & tourment pdurable / & so as the
good shalbe recōpensēd With Joye: the euill shall
haue for their heritage: sozo W inestimable / like as
saith the good doctoꝝ anselme / all they that by con-
cupiscens of the fleshe passeth theyr dayes in this
Woꝝlde: haue With theym in cōpany all the de uill
of hell / And saint Augustine saith to this purpose /
god shall make glad / comforte / & enioy: all the felin-
gis & Witt of the blessed people / by a spirituall dile-
ctaciou / for he is thobiect of all Wit / our lord shall
also be a glasse vnto their sighte / an harpe of swet-
nes to their hering / hunny to their tastinge / Sa-
me to their smellyng / and a floure to their touchin-
ge / And for so moche god Was made man: to then-
de that man shulde holy be blessed in hym: soo that
thin Warde vnderstandstynge be in the contempla-
cion of his humanitie / & breuely to speke after the
saynge of saint Augustyne & saint Gregory / in the
gloꝝpe of heuen there is so greate beaute With Ju-
stice / so moche Joye With eternall lyght: that yf it
were laufull and possible to abyde and lyue there
but oonly the space of one daye. For that: the innu-
merable dayes of this lyfe full of Woꝝldly pleas-
ures and aboundaunce of tempall good: ought of
very right: to be dispysed / for it Was not spoken of
a lytell & vntrewe effecte of dauid: saynge on this
Wyse / Don daye to abide in thy dwellynge place
good lord: is moche better then a thousand in this
miserable lyfe / Wherof speketh Saint Barnarde
Who in thys lyfe maye thynke or conceue in his


mynde: ho We greate felicitye and pleasure the blef-
 syd saint haue in heuen/ firste to se almyghty god
 to lyue With almyghty god/ to be With almyghty
 god/ Whiche doth operacion in all thynges/ and is
 aboute all thing/ to haue god: Whiche is alle good/
 And Where so euer is all goodnes: there is mooste
 Joye and myrth/ there is also verey lybertie/ perfe-
 cte charitie/ and euerlastinge felawship and suertie
 to the same agreith saint Augustine: sayng in this
 maner/ **O** Joye aboute all Joyes: to see god: Why-
 che made man/ Whiche saued man/ Whiche glorifi-
 ed man/ & indued hym: With the vision of his most
 holy face/ Whiche is the moost highe goodnes / the
 Joye of Angell/ and of all saint/ Saint Gregorpe
 askith this question / is not god of soo inestimable
 fayrenes: that the Angell/ Whiche be seven tymes
 brighter then the sonne doth desire to loke vppon
 his moost holy face : and to hym minister besyde in
 great company/ Also saint Augusten of the Joyes
 of heuen spekith on this maner In heue is no ma-
 ner of malice / there is noo maner of mysery of the
 fless he/ there is nother Wyll: nother power to synne
 or do a mysse/ but all Joye and gladnes/ all creatu-
 res saued: shall haue in possession those same Joy-
 es felawshipped With aungell/ **O** pore soule
 no We thou haste harde ho We great the Joyes of
 right Wyse people/ ho We great gladnes/ ho We gre-
 at clerenes/ and ho We greate myrth: is in the heue
 ly Cytpe/ **O** blessed myrth/ **O** ho We mery felicitye
 is it: to see the saynt/ and to haue god euerlastyng

ly/ yf we shulde dayly suffre payne & tourmentye
though it were as greate as the paynes of hell: so
that it might haue an ende / to thentent that at the
laste we myght see almyghty god in his glozy/ and
to be fella Whipped With his sayntis: Were it not
Worthy and profitabte that we shuld suffer theim
And in conclusion to be parte takers of euerlastyn
ge Joyes truly/ Wherfore good soule let vs desyre
of almyghty god that grace: to flee from the com-
pany of them that desireth inordinat pleasures/ of
Worloly thinges. And soo vtterly puttyng aWaye
the grugeyngs of vnlaufull thoughtes: from the se-
crete place of our hartes: and desyringe in Wardely
the loue of the heuenly company: We maye tourne
vnto the celestially Cytie/ Wherof we be Wytten &
decreed to the Cytezens/ & parte takers/ lyke vnto
saintis: and the householde seruauantis of god/ and
& right inheritours of criste/ & after this present lyf
to come & be With hym in euerlastyng Joye/ per-
aduẽture some Wylle aske this question ho we this
might be done: & by What manere of meanes/ To
this it is answered on this/ Wis. Euery thinge to
be done is in the free Wylle of hym that shall doo it.
So it is in our free Wylle: Whether we Wylle desyre
to haue the kyngdome of heuen or not / yf thou
Wylle aske What is the price of the kyngdome of he-
uen truly noon other but thy self/ gyue thy self to it
by good Workes in this Worlde & Without doubte
thou shalt haue it/ Criste gaue hym selfe to suffre
passion to thentent that thou shuldest be parte ta-

ker of the kyngdome of heuen/geue thy self to him
and thou shalt haue his kyngdome. And i any Wy
se lette noo synne abyde in thy mortall bodye/

C Wretched and synfull soule/pf thyes excellent
Joyes Wherin the saint and cholen people of god
shall Joye euerlastyngly in the kyngdome of heue
can not mooue and styre the by penaunce and bet
tuous doougys too comine by the grace of god to
the laide kyngdome of heuen: **I** Wylle aduise the
feare:quake/and consider With greate Dzeade:the
miserable condicions & penalties of hell/the cytpe
of the deuyl/that by the feare & Dzeade of them:thou
may ryle agayn from synne & be tourned vnto thy
lorde god With all thy harte / **O**f the Whiche pay
nes it is to be kno Wen:that lyke as the soules that
be dampned hath diuersitie of synnes:so lyke Wy
se:is to theim diuersitie of paynes/Wherof spekeith
saint Gregoꝝy on this Wyle/**D**on fyre of hell is to
be beleued/but it bzēeth not al synners in lyke ma
ner/foꝝ eueryche one of them accordyng to the gre
uoulnes of their synnes:shall suffre condigne pay
ne/as by oon fyre:chaffe is bzēth/Woode is bzēth/&
Iron is bzēth: but not by oon maner / **T**he fyre of
hell is so flamed in & kyndeled by the Ire & Wrath
of the euerlastyng Iuge: that it shall neuer be que
shed/butte dure euerlastyng/ Wherof it is spoken
of Iobe the.xxi. chapitour/the fyre of hell shall de
uour theym that be dampned / Whiche shall neuer
be quenched.

C **O**f the sharpenes of the fyre
of hell spekyth Saynt Sebastiane/to Whome an



 Angell appered saynge on this maner/this mate-
 riall fyre Whiche we see and vse Dayly: is no mo-
 re vnto the fyre of hell: then is the fyre paynted by-
 pon a Wall lyke vnto the sayde sensible and vsuall
 fyre / **C** And Ildozore saith/ that in hell shall be
 a cretayne vision of a derke and obscure lyght: by
 the Whiche they that be dampned: may se in What
 maner of Wyse: they suffre payne/ but noo thyng
 by the Whiche: they maye Joye / And the damp-
 ned spretz shall see there in payne With theym: tho-
 se people Whiche they loued iozdynatly i this Worl-
 de to thetent that lyke Wyse as they had Worldely
 pleasure in ozdynatly to gether: soo they shall suffer
 payne euerlastyng in hell/ here may a question be
 asked Whether that the dampned spretz may se the
 glory of saintz/ to the Whiche anwereth saint Gre-
 goyre: In an omelie of the riche man that sette all
 his felicitye and pleasure in eatyng and drynkyng
 And mozdinate apparell/ saynge on this Wyse/ It
 is to be beleued that byfoze the rewarde of their tre-
 me Iugement of god: the vnright Wyse people do
 see the right Wyse people in reste and quietenes /
 and / seynge theym in Joye: they be not oonly cru-
 cified by their owne payne: but also they be crucifi-
 ed by the sight of them in Joye / **C** The right Wyse
 people and they that be saued seeth alwaye the vn-
 right Wyse & dampned soules/ to thetent that their
 Joye may encrease/ for Why: they beholde the in-
 tollerable payne Whiche by the greate grace and
 mercy of god: they haue auoyded and escaped.

And soz so moche they geue moze thankings vn
 to their creatour and maker: In ho W moche they
 se y^e payne i other: Whiche they shuld haue suffred:
 yf they had doon as they dyd: and made noo sul-
 facion byfoze they departed this miserable Worl-
 de/ And as the same saint Gregoꝝy saith i an other
 place. The open payne of theym that be repꝛeued
 of god dooth not frustrate nother hurte the blesse
 of theym that be saued/ soz Why: there shalbe noo
 compassion of misery/ and the Joy of those blessed
 soules maye in noo Wyle be made lesse. And all
 though: those blessed soules be merciful or their na-
 ture: neuer thelesse they be soo Joyned to gether in
 so greate right Wylnes: that in no Wyle they may
 be mooued to be dampned soules With any com-
 passyon or pytye/ And moze ouer it is added: that
 then the misery of theyr childer/ of theyr fader and
 moder/ and of their Wyues: shall not make the bles-
 syd soules to be soꝝe / the dampned spꝛetys byfoze
 the daye of Iugemente shall see the blessed creatu-
 res/ not in that maner Wyle to knowe their Joye
 What it is: but only they shall knowe theym to be
 in a Joye vnhabable to be tolde / And by that syght:
 they shall soꝝe be crucified/ greatly Inuyinge: the
 greate selecitie of blesyd soules/ by the sight of the
 godhede/ of the Whiche sight: the dampned spꝛetis
 shalbe depꝛiued/ and their payne shalbe in no Wy-
 se miniss hed but in created/ bycause they shall haue
 in mynde the Joye of the blessed creatures Whi-
 che Joye they dyd see in the Iugemente oꝝ byfoze

the Iugement/ and that shall be to theym greate
tourmentry and payne/ And mozeouer they shalbe
scorged: in that they shall see theim selfe: to be repu-
ted and taken as vnwoorthy: to see to Joye Why-
che the holy saint doth see contynually/ A question
maye be asked Whether the dampned soules may
se and knowe What is done in this Wolde/ to this
Saynt Gregoꝝ treatinge vpon this text of Iobe
the .ix. chapitour. ¶ They doo vnderstande Whe-
ther their children be noble/ or vnnoble: say the oon
this manere / they that be alyue in this Worlde
knowe not Where the soules be of theym that be
deade/ so lyke Wyle: they that be deade knowe not
the disposicion of theym: Whiche be left on therth
foꝝ the lyfe of the soule is farre frome the lyfe of
the fleshe/ Neuerthelesse it is to be knowen: that
they Whiche haue the inwarde knowlege of the cle-
renesse of god: maye in noo Wyle be ignozante of
outwarde effectis or dedis/ ¶ And foꝝ this cause
it is to be thought that the good people in heuen:
doth see What is done amongis erthely creatures
in the Worlde/ ¶ And not the dampned people/ per
chaunce thou Wyl saye the Joye of the soules that
be saued: is a greate Waye foꝝther frome the sou-
les that be dampned: then the acetis and dedes of
the Worlde/ Wherfoꝝ they myght see soner the de-
dis of the Worlde: then the Joyes of blessed soules/
It is answered oon this Wyle / that those thingis
Whiche be done in the Worlde: maye not greue or
bere the dampned soules noo thyng so moche yf

they might se them: as the beholdinge of the Joye
that the blessed soules be in.

Therfor they be not shewed to theym / visibly /
Theyle be the suffraunce of god suche thing that
maye increasse moost their sorow. We but noo thyng
that shulde be to theyr Joye or comfote. Some p
auenture wolde aske thys questyon. Whether the
dampned soules in helle: Wolde that euery crea-
ture shulde be dampned as they be. To this maye
be answered / that lyke as perfyght charite is con-
uenient and accorpyng euer to be With the holy
soules: So amonges the dampned soules: shall e-
uer be pfyght hate & enuie / then thus / The holy &
blessed soules shall euer Joye in all good dedes: &
on the contrary: the dampned shalbe sorow for euery
good dede / The consideringe of the Joye & felicitye
of saintes: is to them great affectyon / Therfore they
wold all good people shuld be dampned / The enuy of
them shalbe so great: that beinge in eternall payne
they shall Inuie the Joye of theyr naybours that
be saued / and of them With Whom / they haue ben
conuersaunte in this Worlde / A questyon myght
be moued Whether the dampned soules Wolde ha-
ue their naybours acquayntaunce dampned With
theym as well as alle other: It maye be answered
thus / that they be not so enuyous to their acquayn-
taunce or naybours: With Whome they haue com-
mytted and vsyd sensuall pleasures and delyghtis
in the Worlde: as they be to all other / Wyllyng to
haue them dampned as they be / for this cause.

If their companions shulde be dampned as they
be: theyr tribulacion shulde be encreased acciden-
tally in so moche as they that be dampned: Were
parte takers With their acquayntaunce of theyr
pleasures and vicious concupiscence of their ple-
asures and vicious concupiscence in the Worlde:
they must of equitie be parte takers of their payne
And so shuld they not only suffre sozo we for theyr
o Wne gylt: but also for the gylte of their fello Wes/
and acquayntaunce/ An example is put of the dam-
pned riche man/ Whiche beyng in payne eternall
despyred that his bzethern a lyfe: might haue know-
leige What payne he endured/ to thentent they my-
ghte haue grace: to saue theym selfe/ for if they shul-
de be dampned With hym: Whiche Was the cause
of their misdoynge in this Worlde: his payne shul-
de be increased/ For he shuld suffre With them pte
of their payne/ And though by the multitude of the
dampned soules the payne of iche oon of them sin-
gularie is increased: yet their enuie and hatered is
so greate: that they couyt moze to suffre tribulaci-
on and tourmentrie With a great multitude: then
With one alone / For it is a comon saynge Wret-
ches be glade and desirous/ to haue fella Wshyp in
payne/ Aquestion might be mooued/ Whether they
that be dede: namely that be dampned: may know
or haue any remembraunce of those thyngys that
they had knowlege of: in the Worlde. To this may
be saide/ that in the dampned soules shalbe a consy-
deracion of thing/ Whiche they dyd knowe before

And that knowlege or consideration: shalbe as a
 materiall cause of their sorow / And no thinge of
 lo. re nor cōforte / They shall also cōsider the synnes
 that they haue cōmytted / Wherfore they be dam-
 pned / & they shall haue in remembraunce the good
 dedes: Whiche they might haue done: and wolde
 not / And for both: they shall suffre payne / Farther-
 more in hell shalbe two diuerse paynes / oon is cal-
 led pena Dāni Whiche is the Wantinge of the sy-
 ghthe of god: the other is called pena sensus: Whi-
 che crist touchith in a gossell of mathe We the. vii.
 Chaptour: sayng / euery tree that beareth no good
 fruyte: shalbe cutte do wne and caste in to the fyre
 Of the paine Whiche is called pena sensus: spekith
 saint Gregoꝝy vppon the gossell of mathe We the.
 viii. Chapitour / The dampned soule shalbe caste
 oure into the our Warde derkenesse. This sayd pe-
 na sensus hath many diuersiteis of kyndes / & as I
 thinke innumerable / sūme of them be she wed and
 spoken of in this Wyse / In hell shalbe colde vnha-
 ble to be ouercomyn / Fyre neuer to be quenched /
 Wormes that be immortall / intollerable stynke / der-
 kenes palpable / Scorges of deuyllis / the horryble
 sight of deuell / the confusion of synnes / and dispay-
 re of all goodnes / The dampned soules shalbe full
 of euery sorow: and heuynes / They shall also ha-
 ue continuall wepyng in their Eyes / gnastyng
 in their teeth / stynke in their nose thirles / Wailyng
 and cryng in their voices / ferefulnes in their ea-
 res / Bandes vpon their handes and feet / And a cō

tynuall fyre and heate: in all their membez/ Wher
of a certayne doctour spekith on this maner/ hell is
a deadly dicke or pytte: heaped full of all paynes &
Wretchednes/ And as it is Written in the. xii. cha-
pitout of ysaie/ euery dampned soule shalbe fea-
red of other/ Their facis and countenaunce shalbe
flamyng as fyre/ It is Written in the. ii. chapitout
of Baruch/ y^e their facis shalbe blacke of the smoke
and accor dyng to the same: it is spoken in the. ii.
chapitout of Iohell/ All the facis of synners shalbe
toured as blacke as a pott: Also the sharpnes of
the paynes of hell maye be consideryd by the We-
pyng and gnastyng of teeth/ by the desire of deeth
By the eatinge of their tunges/ and by the blasphe-
myng of their maker/ With many other that be
there to come: As it is open in many placis of scrip-
ture/ Wherof it is Written in the appocalippes the
ix. chapitout on this Wyle/ For the greate and in-
tolerable sorow: they dyd eate their owne tungs/
and blasphemed god of heuen: for theyr woundes
and tribulacions/ The sharnes of their payne shal
be so great: that they shall dispise lyfe whiche is na-
turally desyred of euery creature: & desireth deeth
that euery creature naturally doth flee/ As it is
Written in the appocalippis the. ix. chapitout/ In
thoo fearefull dayes and atte that fearefull tyme:
men shall seke deeth: whiche they shalle not fynde/
they shalle desire to dye: and deeth shall flee frome
them/ saint Crisostome saith on this maner/ What
shall we doo there/ What shall we answere/ Whe-

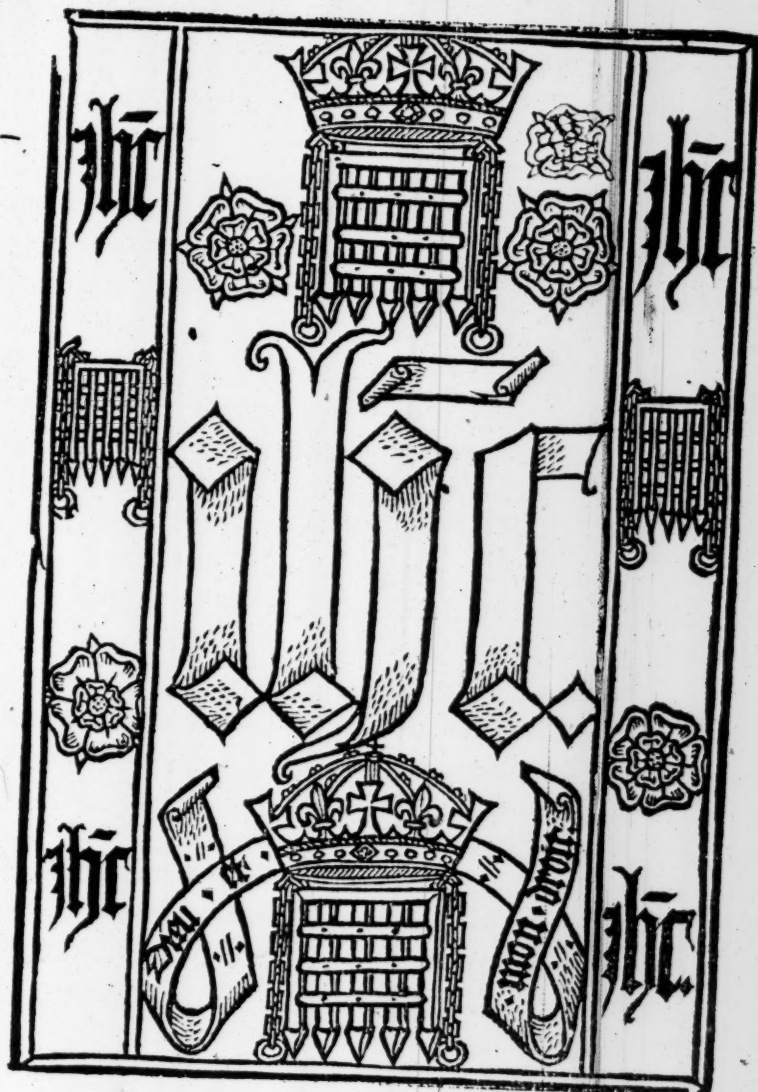
re no thyng is but gnastyng of teeth/ howlyng
 And wepyng/ noo helpe to be gotten/ to late to do
 penaunce/ On euery syde & in euery pte vexed inces-
 saundy With paynes intollerable/ And neuer to ha-
 ue any parte of solace. ¶ There shall no creature
 appere byfore oure Iphen: but only the mynesters
 and tourmentours of hell/ to minester paynes in e-
 uery syde/ and that worst is of all: there shall be no
 comfote of the ayre nother of sight / O good lord
 What feare shall be to theym that shall lustre theis
 paynes/ What breaking of bowell/ What crushin-
 ge of membres/ What & howe many dyuerse cruci-
 fyngis shall be in euery sensible parte of body and
 soule: truly no creature maye expresse by any mea-
 ne/ Saint Crisostome spekyng of the losse of the
 sight of gode Whiche is called pena dāni saith the-
 se wordes/ perauenture sūme and many folke doo
 thinke no payne to greate of theis forsaide paynes:
 pf they might escape the daunger of hell/ but I call
 moche more greuous paynes than hell: to be reno-
 uyd/ excluded/ and cast oute: from the grace of god/
 frome alle goodnes prepared and made redy for
 good and holy people/ And moost of all: the priua-
 tion and lakke of the sight of god/ to be hated of cri-
 ste/ and to her of hym this fercfull worde: I kno-
 we you not / for sothe it is better a thousande ty-
 mes: to suffer lightnyng/ thenne to see that blessed
 lord full of mekenes and pyty against vs/ as our
 aduersarye/ And to suffer the Iphen of all tranquil-
 lite and reste to beholde vs. ¶ O meke somme of

god: We beseeche the / lette vs not suffre theys pay-
nes/nother haue in experience: the intollerable and
horrible tourmentrie/ Woo shall to vs that thynke
not nother haue any remembraunce of theis fore-
sayde paynes/ ¶ For We doo no we as men that
by negligence: and thinkith theym selfe sure: takyn-
ge noo hede of bodye no: soule/ But gooth wyth-
oute lette: in to the sayde paynes of helle/perauen-
ture sume man Wyl saye that it seme the god to be
vnrighthe wylse / for man is punysshed eternally for
one deadly synne done in one houre/ Saynt Gre-
goire askith the sayde question: and geuyth soluci-
on to it on this manere/ Almyghty god Whiche is
a streyghte Iuge: dooth not consider the wordes
of men oonly: but also he payseth the hertys.
And so it is: that yf the Wykked people myght ly-
ue in this Worlde euer: they wolde perseuerantly
contynue in their Wyckydnes/ and neuer amende
them selfe / For truly they that neuer Wylle leaue
synne: she wyth and desyryth alwaye to lyue in
synne. ¶ Therfore it longyth to the greate right-
wylnes of god: to punyssh them by eternall pay-
ne: Whiche in this lyf wold neuer be out of synne/
¶ And that noone ende of payne begeuen to the
synfull creature: that whilis he lyued in this Worl-
de: wolde haue noone ende of synne. ¶ And other
reason Why that oon deadly synne byndith a man
to eternalle payne maye be taken: consyderynge
hym to Whome the offence is done/ Whyche is the
god of all goodnes and myght.

Therefore the offence done : is Worthe eternall
 payne / For as aristotill saith i the .vii. of his ethic
 In ho We moche the pson is greater indignitie to
 Whome the offence oꝝ trespass is done : so moche
 moze it ought to be punysshed / and Crisostome ac
 cordinge to the same saith / An Iniure oꝝ Wronge
 done to a persone : is to be considered as the perso
 ne is / A lytell offence done to a great persone indig
 nite : is great / And great cryme comytted to a sym
 ple bodye : is compted but as a lytell faulte / O my
 dere and Welbeloued frende : knowynge and oft
 remembrynge in thyne harte theis paynes byfoze
 rehersed besely take hede & see : for the helth of thyn
 owne soule / And euer beholde in Wardly the grea
 te paynes of hell to be beleued / Consider in thy self
 What thing be profitable and holosome to thy sou
 le / Whether it is better to Wayle / to be sorre / and of
 ten to aske mercy for thy synes in this Worlde : than
 to Wepe in euerlastyng fyre / Without remedye oꝝ
 profite / thou shalt deserue i short tyme of this Worl
 de : yf thou Wyl / by penaunce and sorowe for thy
 synnes : for geuenes / & euerlastyng comforte . Ther
 fore be sorre for thy synes here in this lytell tyme : to
 thetente thou may hereafter be deliued for me the
 sorowe euerlastyng / Make thy selfe in this Worl
 de : that peraduenture thou be not made meke in
 the paynes of hell / and be caste in to the fyre vnha
 ble to be quenched Blessyd is that creature that in
 this Worlde hatyth and makyth hym selfe redy to
 be foude hable at the daye of Jugement : With the

people that be Worthe to be saued / And Wretched
is that creature Whiche by his synne hath made
hym selfe vnhabable to haue the glorey of oure lord.
At the houre of the daye of Iugemente by the po-
wer of god: the clowdes shall take vpp to heuen:
body and soule of theym that be saued / And the de-
uellis shall take bodye and soule of the dampned
creatures: Castinge them in to the fornale the of
brennyng fyre of hell. ¶ Who shall geue to myne
heade a great porcion of Water: and to myne Yen
the founten of teares: besely flowinge oute / that I
my selfe maye Wepe / daye and nyght / besechyng
oure lord I be not founde vnstable in the houre of
his comyng: And that I maye deserue: not to he-
re the fearefull sentence of oure lord / Wherme he
shall saye: Goo fro me: ye that hath ben the doers
of Wyckednesse / I knowe not What ye be / Whiche
oure lord Ihesu Criste: tourne a waye frome vs /
that leueth and reigneth for euermore. Amen.

¶ Enprynted at london in fletstrete.
at the signe of saynt George.
By Richarde Wylson.





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